

**THE ROLE OF KONKANI BRAHMIN
AYURVEDIC PHYSICIANS
RANGA BHAT, VINAYAKA PANDIT AND
APPU BHAT OF COCHIN IN THE COMPILATION OF
HORTUS INDICUS MALABARICUS -
REVELATION OF THE TRUE FACTS
HITHERTO HIDDEN AND HISTORY OF KONKANIS
DURING THE DUTCH COLONIAL PERIOD**

By

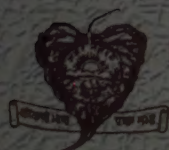
N. Purushothama Mallaya

सुमिलिनी वाणिवाहनवाक १५८७ राक्षससवत्सर चैत्र शुक्ल १० को
त्रीराज पाटणी बैसिकेरगचट्ट त थावि नायक पंडित आभ्रमहेतुगैवैद्य
तानिको विद्या कुमदोर आडि फि फाडे त्या वातिरोपात ह्या मलबारदेवा
तु आविले ओषधमात्र रसवालि जाडरवर ओळखते त्या मनुष्याक मु
सारो देवतु ते तेगांवांतु पेढू नतिं विवेकद आणून त्या त्या जाडां ने फस
फूल पातवीज समसा त्या तुकाळावरि सपादनतिं ती निरिली त्या उप
रात आमि आमगेल्या वैद्य श्री थाचानि छैटा प्रमणी त्यां त्या ओषधचे गुण
वाळतु म्बानजो जोगुण आमकां कळे लो तो वा त्यां आखदां वी नावं पळे तु
आजि वानि वर्षे सकां निसाजे आमि लागि वावू तु हा लिबु सपादन दिलो तेल
दिक अ विद्या गुं चाकन ज अ विद्या गुं आमि आमची निसाणी कर्णु दिली
ते सत्यदा गुं मानु वेजा इद दक्ष गुं नो गरब पा न ह ब वू तु दिली श्री

रंगराज

विनायक पंडित

आप्पु बी. आप



KONKANI BHASHA PRACHAR SABHA

Konkani Bhasha Bhavan
GOCHIN - 682 002

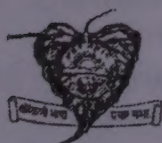
THE ROLE OF KONKANI BRAHMIN AYURVEDIC PHYSICIANS
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By

N. Purushothama Mallaya
Cochin

सुमिस्त्री गणनि बह नत्राक १५२७ राक्षसस वत्सर वैत्र बद्रुक १० को
वीराज पाटणी बैस्मिके रग नटु तथा विनायक पंडित आरु महि गवैद्य
तानिको विवा कुमदोर आदि कि फाडे त्या वानिरोपान ह्या मन्त्र बपेदेवा
नु आत्रिले ओषध मात्र दसवा निगाडरवउ ओळ खतेल्या मतुष्याक उ
सागो देसतु वेत्ते गांवांतु पेद्वून ति तिंवेमवद आण वून त्या त्या गडा वे फस
पूल पान वीरु समसा त्या त्या पुतुका वावरि सपाटून तिं तीं विन्नि ली त्या उप
रात आमि आमगेल्या वैद्य ग्रंथाचानि छटा प्रमणी त्यां त्या ओषधचे गुण
वास्तु मग नजो जो गुण आमकां के लो तो वा त्यां आखदां वी नावं पळेउनु
आजि बानि वर्ष सकां मि साजे आमि लागिरा वून हा लिबु सपाटून दिलो तेल
टिक अ विद्या गुं चा कनज अ विद्या गुं आमि आमची नि साणि कर्णु दिली
ने सत्यद गुं मानु वेजा इद द्य गुं नागर बगान ह बग वून रिनी श्री

रंगा सटु विनायक पंडित आरु वैद्य



KONKANI BHASHA PRACHAR SABHA
KONKANI BHASHA BHAVAN
COCHIN - 682 002.

कोंकणी भाषा प्रचार सभा प्रकाशन - ३२

**The Role of Konkani Brahmin Ayurvedic Physicians
Ranga Bhat, Vinayaka Pandit and Appu Bhat of Cochin
in the compilation of Hortus Indicus Malabaricus -
Revelation of the True facts hereto hidden and History
of Konkanis during the Dutch Colonial Period**

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CONTENTS

	Pages
1. The Role of Konkani Brahmin Ayurvedic Physicians Ranga Bhat, Vinayaka Pandit & Appu Bhat in the Compilation of Hortus Indicus Malabaricus	1
2. Photocopy of the Testimonium written in Konkani language in Devanagari Script by Ranga Bhat, Vinayaka Pandit & Appu Bhat published in the Hortus Indicus Malabaricus	3
3. English Translation of the Testimonium	4
4. Discussion among Konkani Brahmin by Henric Van Rheede Latin Original with English translation which confirms that they are the Authors of the book	5
5. Letter addressed to Dr. B. Ekbal, Vice Chancellor, Kerala University by N. Purshothama Mallaya Contradicting his statement highlighting Itty Achuthan as the main person for compilation of Hortus Indicus Malabaricus and Ranga Bhat Vinayaka pandit and Appu bhat as persons who supplemented information	7
6. Article First Printed Book on Indian Plants The Hindu 5th January 1979 by N. Purushothama Mallaya	8-9
7. Testimonium in Konkani in Devanagari Script written by Ranga Bhat, Vinayaka Pandit and Appu Bhat in readable Devanagari Script	11
8. Transliteration of the Testimonium in Konkani from Devanagari Script to Malayalam Script	12
9. Malayalam translation of the Testimonium written in Konkani	12-13
10 Word to Word meaning in English of Konkani words in the Testimonium	13-17

11. History of Konkanis during the Dutch Colonial period in Kerala 18-32
12. Article written by Smt. S. Ratnakala Vishweshwar "Ayurvedavum Gowda Saraswath Brahmanarum as regards "Hortus Indicus Malabaricus" in Malayalam 33-44
13. Photocopy of the Card written to Hari Ranga Bhat decendent of Ranga Bhat by Mr. M. N. Bhandari Dharwad as regards Nighantu which he says it is Madanadi Nighantu and not Madanapal Nighantu, Post Card with seal dated 9.3.1932 45-48
14. Letter addressed to Editor, Mathrubhoomi, Cochin on Hortus Indicus Malabaricus by N. Purushothama Mallaya dated 27.3.2008 file copy 49-51
15. Article on Hortus Indicus Malabaricus in English written by Dr. Susmitha P. Mallaya, Assistant Professor in Law, Amity Law School, New Delhi 52-57

PREFACE

The year 2012 is the 333rd year of the first block printing of Devanagari script written in Konkani language in the Testimonium given by Ranga Bhat, Vinayaka Pandit and Appu Bhat, the three Konkani Ayurvedic Physicians belonging to Gowda Saraswath Brahmin Community of Cochin to the Dutch Governor of Cochin Henric Van Rheede's botanical book Hortus Indicus Malabaricus published in 1678 A. D. As such, the year 2012 is also the year of the 333rd year of the publication of the botanical book Hortus Indicus Malabaricus. The Testimonium in Konkani was given on the 10th day of the dark half of the Lunar month Chaitra and as such Konkani Bhasha Prachar Sabha, Cochin, took the decision to celebrate the 333rd year of the first Devanagari block printing in the year 2012.

As regards Hortus Indicus Malabaricus Sri B. Venugopal Scientist-in-charge, Regional Museum of Natural History, Mysore under Ministry of Environment and Forests, Government of India writes "Hortus Indicus Malabaricus is the earliest example of Systematic documentation of Intangible Natural Heritage from Asia. It is the oldest comprehensive printed book on natural plant wealth of Asia and the tropics compiled and published in Latin by Van Rheede the then Dutch Governor of Malabar at Cochin during 1678 – 1693. It is a 12 volume treatise, which contains illustration of 742 plants belonging to 691 modern species together with their description and Medicinal and other uses".

The Regional Museum of Natural History, Mysore which is involved in the activities of Heritage management in south India organized a National level preparatory workshop on Hortus Malabaricus in Cochin on 14-16 March 2008. Sri Venugopal Scientist-in-charge in his letter dated 22-01-2008 addressed to me stated that "As an expert on Konkani's contribution to the preparation of Hortus Malabaricus your participation is important for the success of the workshop. Therefore you are requested to participate in the workshop and present a paper".

As requested by him I prepared the paper and presented to the Regional Museum of Natural History, Mysore and participated in the workshop. Also as per his request I presented a History of Konkani during the Dutch Colonial period."

Many a participant in the workshop requested me to publish the material which I had given to the Regional Museum of Natural History, Mysore in book form and one of the participants from Mysore wrote a letter to me dated 28th March 2008 stating that "I am S. J. Srinivasa (A Madwa Saraswata Brahmana) one of the participant in the recently held workshop on Hortus Malabaricus at Ernakulam. I had an opportunity to meet you for a short while. I feel it is a great privilege to me. I feel proud of you, Your advocacy in the rightful effort to establish / create a respectful place for the three Konkani Brahmana Physicians, who put their knowledge / efforts in compilation of the Hortus Indicus Malabaricus. I wish you success in your endeavour.

The tricentenary celebration of the Testimonium in Devanagari Script block printing as well as the publication of the book Hortus Indicus Malabaricus was celebrated by Konkani Bhasha Prachar Sabha, Cochin on 11th February 1978 in connection with the holding of the 12th session of All India Konkani Sahitya Parishad which was held on 11th February 1978 under the auspices of Konkani Basha Prachar Sabha, Cochin inaugurated by the then Chief Minister of Kerala Sri A. K. Antony, the present Defence Minister of the Government of India under the Presidentship of Sri Ravindra Kelekar, Goa the Gnanapeet Award winner for Konkani and first to receive the Central Sahitya Akademi Award for Konkani literature for his book on Travellogue "Himalayant" written in Konkani. Also the opening of Konkani Bhasha Bhavan, the first Bhavan for Konkani in India was performed on that day by Justice V. P. Gopalan Nambiar, Chief Justice of Kerala High Court along with Justice A. Narayana Pai then Chief Justice of Karnataka High Court and all the 12 volumes of the book "Hortus Indicus Malabaricus preserved at Avittom Thirunal Library at Trivandrum were exhibited on that

day at Konkani Bhasha Bhavan naming the venue as Ranga Bhat Nagar.

It is therefore appropriate and just that the 333rd year of the first Devanagari block printing of Konkani language which is named in the book as "Brahamana" as Konkani is referred to by Portuguese and the Dutch as "Lingua Brahmanica" is being celebrated in the year 2012 A.D.

Hortus Indicus Malabaricus has an important role as regards recognition accorded to Konkani language by Sahitya Akademi, New Delhi as an independent literary language for Awards and its inclusion in the 8th Schedule of the Indian Constitution as one of the National languages of India which was once considered as a dialect of Marathi without script.

It is to be stated that the Sabha proved before Sahitya Akademi, New Delhi and Ministry of Home Affairs Government of India that the first block printing in Devanagari is in Konkani language and not in Hindi, Marathi or any other Indian languages and that Dr. Sunitikumar Chatterjee then President of Sahitya Akademi, New Delhi told me during the course of my personal meeting at Panaji, Goa that Konkani ought to have given recognition long before Hindi or Marathi as it has produced a botanical book, a science named Hortus Indicus Malabaricus and that names of plants as well as Testimonium, given to the Dutch Governor of Cochin by the three Konkani Brahmin Ayurvedic Physicians was written in Konkani language in Devanagari Script which was published in 1678 A.D. and where was Hindi at that time?

In the Testimonium given in Konkani by the three Konkani Brahmin Ayurvedic physicians it was stated that it was they who pictured (Chitrayile) the plants and edited (Sambadele) the book and that the Dutch Governor Henric Van Rhee de who visited their house in his "Discussion among Konkani Brahmins" had stated "the invention of the first of these arts say

Medicine or botany is held to be so ancient, as the authors of the books affirm that with most constant asseveration they assert that it was in existence before the past four thousand years".

The book written by me as Hon. Secretary of Konkani Bhasha Prachar Sabha, Cochin titled "Role of the Konkani Brahmin Ayurvedic Physicians Ranga Bhat, Vinayaka Pandit and Appu Bhat of Cochin in the compilation of Hortus Indicus Malabaricus – Revelation of True facts hereto hidden and History of Konkannies during the Dutch colonial period presented before the Regional Museum of Natural History, Mysore will be brought out and released in the year 2012.

The book in its contents contain items numbering fifteen the first being the Role of Konkani Brahmin Ayurvedic Physicians Ranga Bhat, Vinayaka Pandit and Appu Bhat who gave Testimonium in Konkani in Devanagari Script to Dutch Governor Henric Van Rheede in the compilation of Hortus Indicus Malabaricus. It contains Photo copy of the testimonium and then Testimonium written in Konkani in Devanagari Script by Konkani Ayurvedic Physicians, the transliteration of the Testimonium in Konkani from Devanagari to Malayalam Script, word to word meaning in English of Konkani words in the Testimonium, Malayalam Translation of the Testimonium in Konkani, English translation of the Testimonium, reference to the Article published by the Hindu dated 5.1.1979 titled the First Printed Book of Indian Plants, letter addressed by N. Purushothama Mallaya to Dr. E. K. Ekbal, Vice Chancellor, Kerala University, Article "Gowda Saraswatha Brahamanarum Ayurvedavum by Smt. S. Ratnakala, Vishweshwar, Bangalore with special reference to Hortus Indicus Malabaricus written in Malayalam, discussion among Konkani Brahmins by Van Rheede, Dutch Governor of Cochin, letter addressed to Editor Mathrubhoomi Cochin by N. Purushothama Mallaya dated 27.3.2008 in Malayalam, file copy, photo copy of a card written to Hari Ranga Bhat Melsanti Cochin T. D. Temple by Sri M. V. Bhandari Dharwad with postal seal dated 9.3.1932 on Hortus

Indicus Malabaricus the Nighantu referred to by Konkani Ayurvedic Physicians is Madanadi Nighantu and not Madanapal Nighantu as referred by Prof. Manilal in his writing, write up on Hortus Indicus Malabaricus by Prof Dr. Susmitha P. Mallaya, Assistant Professor in Law, Amity Law School, New Delhi, History of Konkani during Dutch Colonial period.

I thank Mr. R. Prakash who came forward extending his help whole heartedly for printing this Book in his printing press, I should not forget at this juncture my maternal grandfather Dasagranthi Hari Ranga Bhat, Melsanti Cochin Thirumala Devaswom, the direct descendant in the lineage of Ranga Bhat the person who along with Vinayaka Pandit and Appu Bhat gave the testimonium in Konkani to Dutch Governor of Cochin Van Rheede's botanical book Hortus Indicus Malabaricus. It was from his old file I came across the Postal card written by Sri M. V. Bhandari Mamledhar, Dharward who revealed that Hari Ranga Bhat is the descendant of Ranga Bhat and his daughter who is my mother N. M. Saraswathy Bai, the first woman teacher of Kerala, is also the descendant of Ranga Bhat. My father the late K. Narayana Mallaya is also the descendant of Appu Bhat who along with two other Brahmin Physicians gave the testimonium and all the brothers of my father and grandfather were famous Ayurvedic Physicians who served the society by generation. The Vaidhyakalanidhi referred to in his card Krishna Kamath who lived 100 years is the son of Ayurvedic Physician Ramachandra Kamath who lived upto 104 years nephew, son of the elder sister of Dasagranthi Hari Ranga Bhat, Melsanti of Cochin T. D. Temple.

I am thankful to the Managing Committee of Konkani Bhasha Prachar Sabha and the President Adv. M. A. T. Pai for the consent given to me for publication of the book under the auspices of Konkani Bhasha Prachar Sabha.

I extend my gratitude to my wife Sarojini P. Mallaya and Dr. Nagesh P. Mallaya, Sri Manohar R. Shenoi Treasurer of the Sabha for the help rendered to me to make this publication a success.

Goa is the homeland of Konkani. Konkani enjoys the status of the regional language of the State. The Government have formed an Akademi for Konkani in Goa for its development. A university is also functioning in Goa with a Department of Konkani Studies, Research and Development. I am a member nominated in the Centre for Konkani Development, Goa University.

It is therefore apt and proper in the interests of Konkani language if Government of Goa and Goa University undertake the project of getting translated into Konkani from Portuguese / Latin all the 12 volumes of Hortus Indicus Malabaricus, the first printed book on Indian botanical plants published in the year 1678 A.D. at Amsterdam which contains a Testimonium given to Van Rhee de the Dutch Governor of Cochin by Ranga Bhat, Vinayaka Pandit and Appu Bhat, the three Konkani Brahmin Ayurvedic Physicians of Cochin of Goan Origin in Konkani in Devanagari Script. It is the earliest Devanagari block printing. It was stated that Vinayaka Pandit who knew Portuguese gave the Konkani version into Portuguese which later translated into Latin. All the names of Plants are written in Konkani and Konkani is named in the book as Brahmana as Konkani is referred to by Portuguese and Dutch as Lingua Brahmanica.

There are many Scholars in Goa well versed in Portuguese and Latin and their services can be utilised for translation into Konkani of Portuguese / Latin.

As regards the books all the 12 volumes in original preserved at Avittom Thirunal Library at Trivandrum were exhibited at Konkani Bhasah Bhavan, Cochin in connection with the holding of the 12th session of All India Konkani Sahitya parishad held at Cochin on 11th February 1978 under the Presidentship of Sri Ravindra Kelekar, Mardol, Goa the Gnanapeet Award winner for Konkani.

It will bring name and fame internationally to Goa Government and Goa University if translation into Konkani is done by Goa Government and Goa University. The translation

will bring glory to Konkani language and literature. Botany Department is functioning in the University of Goa with Konkani knowing Professor to assist while translation is done. Konkani Bhasha Prachar Sabha, Cochin will extend all possible help if need arises.

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of Konkanis during the Dutch Colonial Period**

(Paper entitled "Hortus Indicus malabaricus" – the first printed book on Indian Botanical Plants – which contains the first Devanagari block printing published in the year 1678 A. D. & presented to Regional Museum of Natural History, Mysore at the National level preparatory workshop on Hortus Malabaricus held at Cochin on 14-16 March 2008)

Hortus Indicus Malabaricus (1678 - 1703) (12 Vols.) is the first printed book on Indian botanical plants. It was first published in the year 1678 A. D. It is to be stated that Ranga Bhat, Vinayaka Pandit and Appu Bhat are Konkani Ayurvedic Physicians of Cochin, Cherlai, belonging to Gowda Saraswath Brahmin Community who assisted the Dutch Governor of Cochin in the compilation of the gigantic botanical book on Indian plants. An Ezhava by name Itty Achuthan of Kadacarapally in Shertalai also joined with the said three Konkani Ayurvedic Brahmin Physicians of Cochin in the compilation of the botanical book. On each page it was said that Fr. Mathews would draw a diagram of each plant and on the opposite page the three Konkani Ayurvedic Brahmin Physicians of Cochin and Itty Achuthan would write in detail about the medical values of the plants in Konkani and Malayalam respectively. On the 3rd page Emmanuel Carneiro translated the Malayalam version into Portuguese and that Vinayaka Pandit helped in the translation of Konkani version into Portuguese since it is stated that he knew Portuguese. Hence no necessity has arisen to get translated Konkani into Portuguese as in the case of Malayalam where Carneiro translated Malayalam into Portuguese as Itty Achuthan did not know Portuguese. On the 4th page the matter was translated into Latin. This was done in order that all literate people of Europe will understand the medicinal value of Kerala plants. It is as a

result of 16 years of hard labour that Encyclopaedia of Malabar herbs was brought out in a book form and that a huge fortune was spent for its preparation. Also it was stated that the three Ayurvedic Konkani Brahmin Physicians in their Testimony had stated in Konkani that it was they who pictured all the plants after collection made and the book edited. It is to be stated that it is the Konkani Brahmin Physicians who sent person to Malabar region having knowledge on Medicinal Plants for collection to be made. This is revealed in the Testimonium in Konkani.

A legend has been woven around the compilation of the Botanical book on Malabar Plants. The wife of the Dutch Governor who had some serious ailment had been given up hopes by the eminent doctors who treated her. The Dutch Governor who came to know the efficiency of the Ayurvedic Brahmin Physicians of Cochin requested them to treat the patient. It was stated that the treatment had its desired effect. The disease was cured. The Konkani Ayurvedic Physicians recommended the Shertallai Physician Itty Achuthan also for curative measures by means of herbs and he was brought in a Pallanquin to Cochin as per orders of the Dutch Governor. The Dutch Governor ordered the four renowned Ayurvedic Physicians to start a botanical garden in Cochin and also to compile a book on Indian plants which came to be known later in the world under the name "Hortus Indicus Malabaricus". 794 copper plate engravings were prepared. These alongwith the manuscript were sent to Holland. These volumes are preserved at the Museum at Amsterdam and it has since been attracting tourists.

Commenting on the book "Hortus Indicus Malabaricus" Rev. Fr. T Whitehouse writes "A book of its size, on which such care was expended, must have consumed a fortune before its publication and confers honour, both on those who compiled. (Historical Notices of Cochin, White House pp. 22-23). This book contains the earliest extant specimen of block printing in Devanagari and that in Konkani language. The Konkani language is named in the book as Brahmana since the Portuguese and

the Dutch used to refer Konkani during their times as Lingua Brahmanica, the language of Brahmins. Some writers mistook it as corrupt Sanskrit. A testimonium written in Konkani in Devanagari Script was given to Henric Van Rheeds by Ranga Bhat, Vinayaka Pandit and Appu Bhat who published the same as an introduction to the book.

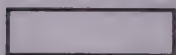
This is what Dr. Jose Pereira, Department of Theology, Fordham University, Bronx, New York in his book Literary Konkani, A brief history 1973 Page 31 writes, "By the third quarter of Seventeenth century some of the Konkannies had settled in Kerala, among them were three medical men -- Appu Bhatta, Ranga Bhatta and Vinayaka Pandita who helped the Dutch botanist Henricus Van Rhee (c1637 – 1691) to write the first monumental work on Indian plants. They gave him a testimonial in Konkani attesting the authenticity of his book contents. It is the first Southern Konkani document known to us. Williams Hones himself mistook its language for a corrupt Sanskrit". Given below is the Photostat copy of the testimonium.

स्वस्ति श्री वाणिवाहनवाक्यपद राक्षससवन्तरैत्रबहुवर्णको
 श्रीराजपाटणी बैसिकेरगनट्ट त थाविनायकपडितं आम्भट्टेगवैद्य
 तानि को विवाकुमदेर आदि कि फाट्टे त्या वा निरोपान ह्या मनबापेदेवा
 नु आंविने ओषधमात्र वसवालिगाट्टवउ ओळखेतेन्यामनुष्याकसु
 सारोदेवतु तेजेगांवांतुपेहवून तितिवेखद आणवून त्या त्या गाटावेफस
 फूल पातबीजसमसा त्यानुतुकावा वरिसपाटन तितिवेखिली त्याउप
 रात आमि आमगेन्यावेद्य ग्रंथावा निघटा प्रमाणी त्या त्या ओषधवेगुण
 वांस्तु ग्रंथानजो जोगुण आमकां केले तो वा त्यां आखदांची नावे पळेउतु
 आजि वा निवर्षे सकां निमाजे आमि लागि जावून हा लिबुसपाटून दिला तेल
 टिक अविद्यापुंचाक नत्र अविद्यापु आमि आमची निस्पाणिकर्णु दिली
 ते सत्यकाणुमातुचे जाइदक्षपु नागरबगण नह बगवतुरिली श्री
 रंगसदु विनायकपडित आपु विरोप

The testimonium begins with auspicious sign "Swasti Sri" the English translation reads thus.

In the Saka era of Salivahana 1597 (1665 A D) in the Samvatsara of Rakshasa in the 10th day of the dark half of the month Chaitra, Ranga Bhat so also Vinayaka Pandit, Appu Bhat, three Physicians residing in the Town of the Raja of Cochin, they with permission from Camander Andreke Frande sent over Malabar region giving honorarium to person having knowledge only of Medicinal trees, creepers, plants and branches existing there and that after bringing those Medicinal plants, fruits, flowers, leaves, seeds all that at Seasonal times and after collections made have pictured, and afterwards we based on our dictionary of Medical treatises, the effect of Medicine and knowledge derived from personal experiment what made known to us the effect, the names of that Medicine were noted, we today standing nearby two years morning evening editing done of this book and that should not be said as false saying thus, we do affix our signature and that should be accepted and affirmed as true so saying we did give this in writing in Devanagari Script :

The testimonium ends with auspicious sign "Sree" in Devanagari



Ranga Bhat



Vinayaka Pandit



Appuchi Op.

Van Rheeds the Dutch Governor who visited the houses of Ranga Bhat and other Konkani Brahmins in Kerala (between A. D. 1671 – 1674) in the book Malabar Plants under head "At a discussion among Konkani Brahmins in Kerala," writes. The following is the translation of Van Rheed's passage on Konkani Brahmins. To give text added authority the Latin original is published along with English translation done by Dr. Jose Pereira, then Research Associate, American Akademy of Banaras. The Latin original is in the book "Hortus Indicus Malabaricus", Amsterdam 1678 – 1703 (12 Vols.) Part three : On Trees, To the kind Readers, Unnumbered page 8).

A discussion among Konkani Brahmins in Kerala (Between A.D. 1671 - 1674)

I often attended the most delightful entertainment, which was of Brahmins (Pagan Philosophers) disputing among themselves and arguing on the basis of arguments they had drawn from the opinions, rules and harmonies of their tradition, and from the books of those of their ancestors who had excelled in learning. They would argue, and each of them would defend his own views most strongly, but with incredible modesty —of a sort one would wish to find in the most cultivated of pagan philosophers — without any bitterness, mental excitement and without the neglect of the mutual respect due among those holding divergent opinions. They follow their ancient tradition and the first creators of the arts with the most devout reverence, referring to the latter their own opinions and received experiences, which they subject to their authority. And in what concerns medicine and botany, their teaching is contained in verses, any first verse of which begins with the proper name of plant, and then goes on most accurately to set forth its species, properties, accidents, forms, parts, place, time, medicinal qualities, use and other things of the kind. All this is done with such skill that if any one mentions the name of a plant a Brahmin can tell you offhand all it has or can be said of it. And though this method of teaching, which requires a firm memory, seems to be the more difficult one, yet they impress these verses on the memories of their young children, in between their play and toys — as they say the memory has greater vigour then; these verses are afterwards most faithfully retained in the memories of docile youth and of mature age. The invention of the first of these arts — say medicine or botany — is held to be so ancient, as the authors of the books affirm, that with the most constant asservation they assert that it was in existence before the past four thousand years.

Latin Original

Jucundissimum Saepe audiui acroama, hos puta Brachmanes seu Gentiles philosophos inter se disserentes et certantes pondere argumentorum, quae ex sententiis, regulis, rhythmis ex antiquitate et libris suorum majorum eruditione illustrium depromebant. Disputabant vero, atque unusquisque sententiae suae fortissime patrocinebatur, incredibili tamen modestia, quam vel in cultissimis gentium Philosophis desideres, sine ulla acerbitate, animi perturbatione aut neglecto secus sentientium mutuo honore, Pissima reverentia Antiquitatem prosequuntur, et primos atrium inventores, his et suas sententias et sua quoque experimenta accepta referunt, ac eorum auctoritati subijciunt. Et quantum ad Medicinam atque Botanicen spectat, harum doctrina versibus continetur, quorum primus quisque versus plantae nomine proprio incipit, cuius dein species, propria, accidentia, formas, partes, locum, tempus, vires, usum et alia ejusmodi accuratissime persequitur; atque hoc artificio illud affecere, ut si quis plantae alicujus proprium nomen proferat, Brachman aliquis extemplo tibi referet, quaecumque de illa sunt dicique possunt. Quamvis autem hic docendi modus, qui memoriam tenacem requirit, difficilior esse videatur, attamen tenerae pueritiae inter lusus et crepundia hos versus memoriae, quam tum plures valere ajunt, imprimunt, quos postea animi dociles adolescentiae et statae aetatis fidelissime tenent. Prima harum atrium (Medicina puta et Botanical) inventio adeo antiqua habetur, a proferunt Auctorum libros, quos constantissima asseveratione ante hos quarter mille annos vixisse affirmant omnes.

Henricus Van Rheede van Draakenstein, Johannes Casearius & Arnoldus Syen, Hortus Indicus Malabaricus, Amsterdam, 1678 – 1703 (12 Vols.) Pars tertia de arboribus. Ad benevolos lectores (Part Three, On Trees. To the Kind Readers), Unnumbered p.8.

On "Hortus Indicus Malabaricus" published by the Dutch Governor Henric Van Rheeds the Kerala District Gazetteers,

Ernakulam District 1965 (P. 226) adds. "Hortus Indicus Malabaricus compiled under Dutch Governor Henric Van Rheedes (1667 – 1673) also deserve a place of honour among the literary and Scientific works compiled in the District, though it was finally published from Amsterdam." "In compiling the Hortus Malabaricus the Dutch received help from several Scholars, both native and European. The most prominent of the native Scholars associated with this work were Brahmins namely Ranga Bhat, Vinayak Pandit and Appu Bhat and an Ezhava by name Itty Achuthan..." A book of its size, on which such care was expended, must have consumed a fortune before its publication, and confers honour both on those who compiled and the place where it was compiled (P. 190, 191). Again, Sri A. Sreedhara Menon in his book "A Survey of Kerala History", 1967 on Hortus Indicus Malabaricus writes thus, "The greatest achievement of the Dutch in the Cultural field was perhaps the Compilation of the monumental botanical work Hortus Indicus Malabaricus which deals with the medicinal properties of Indian plants. The work was compiled under the patronage of Adminal Van Rheedes and among those who were associated with the great project were Carmelite monk Mathaeus, three Gowda Saraswath Brahmins, viz. Ranga Bhat, Appu Bhat and Vinayaka Pandit and a Ezhava Physician by name Itty Achuthan (Page 260)

Dr. B. Ekbal then Vice-Chancellor, University of Kerala, Thiruvananthapuram in his write up "From Hortus Malabaricus to Drug Research" had stated that "It is perhaps the only authentic source of the ancient ethno-medical knowledge of Kerala dictated from the hereditary palm leaf manuscript by Itty Achuthan the famous traditional physicians of Kerala at that time. The original source of the book has been irrecoverably lost. The Konkani priest physicians Ranga Bhat, Vinayaka Pandit and Appu Bhat supplemented the information". In reply to the statement of the then Vice Chancellor Dr. B. Ekbal I gave a reply under date 23-10-2003 stating that "Of course, it is Ranga Bhat, Vinayaka Pandit and Appu Bhat three Konkani Brahmin Physicians of Cochin who assisted the Dutch Governor Van Rheede to compile the book and Itty Achuthan also joined

for assistance. Your write up giving more prominence to Itty Achuthan for compilation of Malabaricus and referring Ranga Bhat, Vinayaka Pandit and Appu Bhat as "supplemented the information" is not wholly correct. It requires correction." The Dutch Governor Van Rheede who visited the houses of the Konkani Brahmin Physicians and in his write up written as regards his visit – A Discussion among Konkani Brahmins – Part Three on Trees, To the kind readers, unnumbered Page 8, written in Latin and translated into English by Dr. Jose Pereira had stated that they are the authors of the books as it was stated that "As the authors of the books affirm" and that "it was in existence before the past four thousand years." The testimonium that the Konkani physicians gave to Van Rheede did not state anywhere that they assisted Itty Achuthan or supplemented as stated by Dr. Ekbal. I did not get any reply to my letter till this date.

Also in The Hindu dated 5th January 1979 in my article entitled "First Printed Book on Indian Plants" I made known to all that the Book Hortus Indicus Malabaricus in 12 volumes are lying in the Avittom Thirunal Library at Trivandrum and that the Kerala Government declared the books as antiquity. It was done after exhibition of the Books at Konkani Bhasha Bhavan at Cochin which was done in the year 1978, the 300th year of the publication of Malabaricus and in connection with the 12th session of All India Konkani Sahitya Parishad held at Cochin on 11th February, 1978 naming the Konkani Bhasha Bhavan as "Ranga Bhat Nagar", T. D. High School Auditorium as "Vinayaka Pandit Nagar" and Town Hall Mattancherry as "Appu Bhat Nagar" where the sessions of the celebration of the Parishad took place. This gave the opportunity to all the people to see the books and also made the then Chief Minister of Kerala Hon. Sri. A. K. Antony to see the books exhibited which resulted in the steps taken by Kerala Government to declare the books as antiquity. In that article I have given in detail regarding the history behind writing the books and the role played by the Konkani physicians for writing the books on Indian plants. My prayer to the Government to raise fitting Memorial to the Three

Konkani Brahmin Physicians and also Itty Achuthan at Cochin remain unheeded till this day. The Konkani Bhasha Prachar Sabha had stated that it is prepared to co-operate with the Government to raise a fitting Memorial.

The testimonium given by the Three Brahmin Physicians to Henric Van Rheede, reveal that they were having dictionary of Medical treatises. On going through the records preserved by Dasagranthi Hari Ranga Bhat, my grandfather, decendent in the lineage of Ranga Bhat, I came across a letter written by M. N. Bhandarkar, Mamledhar, Dharwad, Southern Mahasahtra Country with postal seal Cochin 9-3-1932 which states"..... what I want is not Madhanpala Nighantu but Madhanadi Nighantu. This Madanadi Nigandhu must be very ancient and it is one of the works on which Raja Nigandhu was based.... This Madanadi Nigandhu is not known anywhere else. It is found only in Cochin. I have seen copies of it. It was at Cochin when Mr. Padmanabha Baliga was Headmaster of the Thirumala Devaswom School in 1909 April. When Van Rheede in his illustriouos Hortus Malabaricus of about 250 years ago c c1686 to 1703 with 794 copper plate engravings, says that he studied the plants and uses from three Brahmanas whose certificate in Konkani is appended and it is based upon Madanadhi Nighandu, Dhanwanthareeya Madhanadi etc. of Raja Nigandhu on Page 320 of Anandasram edition as noted above".

Smt. S. Ratnakala Visweshwar M.A., a native of Edavanakad, Vypeen, Ernakulam District, now residing at Bangalore in her article "Gowdasaraswatharum Ayurvedavum" published in the Jnanasudha Sahasrakumbhabhishekam Souvenir 2003, on Lakshmi Narasimha Temple, Thalassery, Page 74-78, had given in detail the history as regards Ayurvedic Physicians belonging to Gowda Saraswath Brahmin Community of Kerala as well as Goa. Based on authority she had stated that in finding out diseases and treating the patients, the Saraswath Brahmin Physicians excelled the Europeans and that in the Santa Cruz Hospital established by Francis de Almeda in 1506 at Fortkochin, Vembrakar (Prabhus) Physicians of Goan origin were there in

the Hospital. She says in her article that the Dutch Governor Henric Van Rheede in 1563 happen to see the botanical book, published in Goa by Gracia De Ortha in consultation with Gowds Saraswath Brahmin Physicians "Koloquos Dos entitled Koloquos Dos simplex Adogas. He wanted to have a similar book to be published by him from Cochin and that paved the way for publication of Hortus Indicus Malabaricus with the assistance of Konkani Brahmin Physician of Goan Origin residing in Cochin and Itty Achuthan. As regards "Keralaram" alleged to have been written by Itty achuthan she says that it is a fabricated story. Dr. B. Eqbal Vice Chancellor of Kerala University also says that "the original source of the book have been irrecoverably lost. She thus writes".

"കഴിഞ്ഞ കുറച്ചു നാളുകളായി ഹോർത്തൂസ് മലബാറിക്കുസ് ഇൻഡിക്കുസിന്റെ നിർമ്മിതിയിൽ മുഖ്യപങ്കുവഹിച്ച രാഗ ഭട്ടേ പ്രഭുതികളെ തുച്ചികരിച്ചു കാണിച്ചു ഇട്ടി അച്ചുതനെ പ്രസ്തുത ഗ്രന്ഥത്തിന്റെ കർത്താവായി വാഴിക്കാനുള്ള ഒരു സംഘടിതയത്നം തന്നെ കേരളത്തിൽ നിന്നു വരുന്നുണ്ട്. ഇട്ടി അച്ചുതൻ ഒരിക്കലും എഴുതാത്ത കേരളാരാമം എന്ന കൃതിയുടെ ലത്തീൻ പരിഭാഷയാണ് ഹോർത്തൂസെന്ന ഗ്രന്ഥമെന്ന് തല്പരകക്ഷികൾ വാദിക്കുന്നു. ഹോർത്തൂസ് ലത്തീനിലാകയാൽ കേരളീയരിൽ - ഒരുപക്ഷേ ലത്തീൻ പുരോഹിതന്മാർ ഒഴികെ ഭൂരിപക്ഷവും ഈ കൃതി വായിച്ച് നോക്കിയിരിക്കാൻ ഇടയില്ലാ. അപ്പോൾ ഹോർത്തൂസിനെപ്പറ്റി ആർക്കും എന്തും പറയാമെന്നു വന്നിരിക്കുന്നു"

As the article throws more light as regards compilation of Hortus Indicus Malabaricus by Van Rheede, it will be helpful to those Research scholars who are desirous of conducting research as regards the Hortus Indicus Malabaricus for their the deep study and for that Photostat copy of the article in full written by her on Malabaricus is enclosed.

Word to word meaning in English of the Konkani words of the Testimonium given to Van Rheede by the three Konkani Brahmin Ayurvedic Physicians is appended which will be helpful for the comparative study of the write up made on Malabaricus

by Prof. K. S. Manilal who had published recently of the 12 Volumes with English translation. English Translation of the Konkani version given by Prof. K. S. Manilal needs correction. The translation is not authentic and accurate as far as Testimonium in Konkani and discussion among Konkani Brahmins by Van Rheede is concerned.

Hortus Indicus Malabaricus has an important role as regards the recognition accorded to Konkani by Sahitya Akademi, New Delhi as an independent literary language of India for Awards and its inclusion in the 8th Schedule of the Indian constitution as one of the National languages of India which was once considered as a dialect of Marathi without Script, as it was proved before Sahitya Akademi, New Delhi, and Ministry of Home Affairs, Government of India that the first Devanagari block printing is in Konkani and not Hindi, Marathi or any other language and that Dr. Suniti Kumar Chatterjee then President of Sahitya Akademi, New Delhi, when I met him in Goa, Dr. Chatterjee told me that Konkani ought to have given recognition long before Hindi or Marathi as it has produced a botanical book, a Science, Hortus Indicus Malabaricus and that the names of Plants as well as Testimonium given to Dutch Governor by Konkani Brahmin Physicians was written and published in Konkani in Devanagari Script in 1678 A.D. and where was Hindi at that time? And that resulted in getting a majority of votes in favour of Konkani in the General Council for its recognition on 26-2-1975.

Testimonium given in Konkani by Ranga Bhat, Vinayaka Pandit and Appu Bhat given below is readable Devanagari

स्वस्ति श्री शालिवाहन शक १५९७ राक्षस संवत्सर चैत्र बहुल १० कोचि राजपटणी
बैसिके रंग भट तथा विनायक पण्डित आपू भट तेग वैध्य तानि कोचिचा कुमदोर
आंड्रिकि फ्रांड्रे त्याचा निरोपान हया मलबार देशान्तु आशिले औषध मात्र वृक्ष वालि
झाड खंद ओलखतेल्या मनुष्याक मुसारो देवूनु ते ते गांवातु पेट्टवून तिं तिं वोखद
आणवून त्या त्या झाडाचें फल फलू पान बीज समस्त त्या त्या ऋतु कालावरि संपादून
तिं तिं चित्रारिली त्या उपरांत आमिं आमगेल्या वैध्य ग्रंथाचा निघंटा प्रमाणिं त्यां त्या

ओपधाचे गुण या अनुभवान जो जो गुण आपका कळेली तो या त्या अनुभवाची जस जस पत्तोडन आनि दानि वर्यं मकारिण मंजे आमि जाणि रावून हा सिद्ध म्हावून दिवो ते म्हावक आशि म्हाणुंचाक नज आशि म्हणु आमि आर्माचि निर्याणि कणुं दिवो ते मल्य म्हणु मानुचें जाइद म्हणु नागर बरपान हे बरवून दिवो श्री:

रंग भट

विनायक पांडित

आप्पु भट

Testimonium in Malayalam Script of the Testimomium given in Konkani by Ranga Bhat, Vinayaka Pandit and Appu Bhat

സ്വസ്തി ശ്രീ ശാലിവാഹന ശക 1597 രാക്ഷസ സംവത്സര ചൈത്രബഹുള 10, കൊച്ചി രാജപാട്ടണി ബൈസിദക രംഗ ഭട്ട തമാ വിനായക പണ്ഡിത ആപു ഭട്ട് തേഗ വൈദ്യ താനീ കൊച്ചിപ്പാ കുമുദോർ ആൺട്രി കി ഫാം ഡ്രേ ത്യാചാ നിരോഹൻ ഹ്യാ മലബാർ ദേശാന്തു ആശിലെ ഔഷധ മാത്ര വൃക്ഷ വാലി ജാഡ വന്ദന ഓളകതേലു മനുഷ്യാക മൂസാരോ ദേവുനു ദേ തേ ഗാവാന്തു പെട്ടവുൻ തിം തിം വൊക്കദ ആണവുനു ത്യാ ത്യാ ജാഡാംചെ ഫല് ഫുല് പാന ബീജ സമസ്ത ത്യാ ത്യാ ഋതു കാലാവതി സംപദുൻ തിം ചിതാരിലി ത്യാ ഉപരാന ആമീ അമഗേല്യാ വൈദ്യ ഗ്രന്ഥാചാ നിഘണ്ഡു പ്രമാണിം ത്യാം ത്യാ ഔഷധാചെ ഗുണ വാ അനിഭവാന ജോ ജോ ഗുണ ആമകാ കളേലോ തോ വാ ത്യാം ഔവദാംചീ നാവ് പളേളൻ ആജി ദാനി വർഷ സകാളി സാംജേ ആമീ ലാഗിറാബുൻ ഹാ ലിദ്രു സപാദുൻ ദിലാ തേം ലടിക അശി ഹ്മണു ചാക നജ അശി ഹ്മണു ആമി അമചി നിസാണി കൊർണു ദീലി തേ സ്ത്യ ഹ്മണു മാനുചേ ജായിദ ഹ്മണു നാഗര ബർപാന ഹേ ബോറവുനു ദിലാം ശ്രീ:

രംഗഭട്ട

വിനായക പണ്ഡിത

ആപുചി ഓപ്

Malayalam translation of the Testimonium

സ്വസ്തി ശ്രീ ശാലിവാഹന ശകം 1597 (1675 എ. ഡി.) രാക്ഷസ സംവത്സരം ചൈത്ര ബഹുള (കർത്ത വാവ്) ദശമി കൊച്ചി രാജപട്ടണത്തിൽ താമസിക്കുന്ന രംഗഭട്ട്, അപ്രകാരം വിനായക

പണ്ഡിത്, അപ്പുഭട്ട് മൂന്നു വൈദ്യന്മാർ അവർ കൊച്ചിയിലെ കുമരോർ അൺഡ്രികീ ഫാമുട്ടേ അദ്ദേഹത്തിന്റെ അനുവാദപ്രകാരം ഈ മലബാർ പ്രദേശത്ത് ഉള്ള ഔഷധ മാത്രമായ വൃക്ഷങ്ങൾ, വളളികൾ, ചെടികൾ, കോമ്പുകൾ എന്നിവ പരിചയമുള്ള ആളിനെ വേതനം നൽകി അതാതു പ്രദേശങ്ങളിൽ അയച്ച് അതാതു ഔഷധങ്ങൾ വരുത്തി അതാതു ചെടികളുടെ കായ്ക്കൾ, പൂക്കൾ, ഇലകൾ, വിത്തുകൾ എന്നിവയെല്ലാം അതാതു ഋതുക്കാലങ്ങളിൽ ശേഖരിച്ച് അവയെല്ലാം ചിത്രീകരിച്ച് അതിനു ശേഷം ഞങ്ങൾ ഞങ്ങളുടെ വൈദ്യഗ്രന്ഥങ്ങളുടെ നിഘണ്ടു പ്രമാണമാക്കി അതാതു ഔഷധത്തിന്റെ ഗുണം അഥവാ അനുഭവം വെച്ച് എന്തേതു ഗുണം ഞങ്ങൾക്ക് ബോധ്യപ്പെടുത്തിയോ അതാതു ഔഷധങ്ങളുടെ പേരുകൾ നൊക്കി ഇന്ന് രണ്ടു വർഷമായി കാലത്തും വൈകുന്നേരവും ഞങ്ങൾ അടുത്തു നിന്ന് തയ്യാറാക്കിയ ഈ പുസ്തകം സമ്പാദകരായി നൽകിയ അത് കളവ് എന്ന് പറയുവാൻ പാടില്ലാ എന്ന് പറഞ്ഞുകൊണ്ട് ഞങ്ങൾ ഞങ്ങളുടെ ഒപ്പ് വെച്ച് തന്നിരിക്കുന്നു. അത് സത്യമെന്നു മാനിക്കുകയും വേണം. എന്ന് നാഗരി അക്ഷരത്തിൽ ഇത് എഴുതിതന്നിരിക്കുന്നു ശ്രീ.

രംഗഭട്ടു

വിനായക പണ്ഡിത

ആപ്പുചി ഓപ്

Word to word meaning in English of the Konkani words of the testimonium given to Van Reede

स्वस्ति	A particle meaning "May it be Well" with (one) often used at the beginning of letters
श्री	The mark / insignia of greatness
शालिवाहन	Salivahana
शक	Saka era
१५९७	1597
राक्षस	Rakshasa
संवत्सर	Samvatsara
चैत्र	Chaitra

बहुल	Dark half
१०	Tenth
कोचि	Cochin
राजपटणी	Raja's Town
बैसके	Residing
रंग भट	Ranga Bhat
तथा	so also
विनायक पण्डित	Vinayaka Pandit
आपू भट	Appu Bhat
तेग	Three
वैध्य	Physicians
तानि	They
कोचिचा	of Cochin
कुमदोर	Commander
आंड्रिकि फ्रांड	Andrike Frande
त्याचा	His
निरोपान	with permission
हया	this
मलबार	Malabar
देशान्तु	Region
आशिले	existing
औषध	Medicinal
मात्र	only
वृक्ष	Trees
वालि	Creepers
झाड	Plants

खंद	branches
ओलकतेल्या	known
मनुष्याक	person
मुसारो	honorarium
देवूनु	given
ते ते	that that
गांवातु	places
पेट्टवून	sent
तिं तिं	that that
वोखद	Medicine
आणवून	Brought
त्या त्या	that that
झाडाचें	Plants
फल	fruit
फलू	flower
पान	leaves
बीज	seeds
समस्त	all
त्या त्या	that that
ऋतु	seasonal
कालावरि	time
संपादून	after collections made
तिं तिं	that that
चित्रारिली	Pictured
त्या	that
उपरांत	afterwards
आमिं	we

आमगेल्या	our
वैध्य	physicians
ग्रंथाचा	books
निघंटा	dictionary
प्रमाणि	based on authority
त्यां त्या	that that
ओषधाच	of Medicine
गुण	effect
वा	or
अनुभवान	knowledge derived from Personal experiment
जो जा	what
गुण	effect
आमका	to us
कलेलो	made known
ता	that
वा	or
त्या	that
ओखदांची	of Medicine
नावं	names
पलोउन	noted
आजि	today
दानि	two
वर्ष	years
सकाणि	morning
संजे	evening
आमिं	we
लागि	nearby

राबून	standing
हा	this
लिब्रु	book
संपादून	editing
दिला	given
तें	that
लटिक	false
अशि	like that
म्हाणुंचाक	to say
नज	No
अशि	thus
म्हणु	saying
आंमि	we
आमचि	our
निसाणि	signature
कोणुं	affixing
दिली	given
ते	that
सत्य	true
म्हणु	so saying
मानुचें	acceptance
जाइद	affirmed
म्हणु	so saying
नागर	Devanagari
बरपान	Script
हे	thus
बरवून	writing
दिलां	given
श्री:	Insignia of greatness or dignity

History of Konkkanis during the Dutch Colonial Period in Kerala

The dispersal of the Konkkanis from their ancestral home land Goa, was beyond doubt one of the most significant events on the west coast of India during the 16th century. It is the Inquisition established by Portuguese at Goa in 1560 A.D. that drove the Konkkanis to settle down in the coastal areas of Kerala. Cochin was no doubt their stronghold. Fort premises of Cochin was at that time ruled by the Portuguese.

The Dutch made attempts to capture the Fort premises of Cochin from the Portuguese. It appeared that the Konkkanies and the Jews rendered assistance to the Dutch to attack the Fort. But the Dutch did not succeed. On the 2nd of March 1662 they left the scene without much ado and unnoticed by their enemies. The Portuguese took immediate revenge of Jews and Konkkanies who rendered assistance to the Dutch. The Portuguese forces plundered the Thirumala Temple belonging to Konkkanies and their houses and markets looted. They left Cochin city for Udayamperur and remained there till 9th January 1663 when the Portuguese surrendered to the Dutch. The Konkkanies who were called Canarians were left at the disposal of the Dutch Commander. They came back to Cochin and reconstructed the temple and reinstalled the deity in the reconstructed temple in the year 1719 A.D. While the Konkkanies were at Udayamperur where they remained as refugees without shelter they took a pledge to spread their habitation in sixteen places, eight in Cochin kingdom and eight in Travancore area thereby building sixteen Thirumala Devaswoms and calling each place as grammam. Thus there are now sixteen Thirumala Devaswoms that exist.

As regards Konkkanis, Sardar K. M. Panikar writes "The Moorish trading community was practically non existent in Cochin and in its stead there had grown up the "Canarenes, a

Hindu community from Konkan Districts who worked us agents of the Portuguese. The Canarenes or as we now call them the Konkannies were wholly dependent on their European masters, so that when the Portuguese went away from Cochin they became equally serviceable to the Dutch".(1) No doubt their influence during the Dutch period and the early period of the British is evident from the letter of Mr. W. Cullen, the British Resident to Mr. T. Pycroft, Chief Secretary to Government, Fort St. George Madras, wherein it is stated, "Every European house of business belonging to a European in the Company's town of Cochin have these Konkannies in their employment and they are their Chief Managers and they have therefore great influence".(2)

The Dutch had settled at the full tide of Konkani predominance. They had ceded to them the right of collecting income from Mattancherry and Cherlai, to collect farms and customs of Amaravathi and to conduct the affairs of Mattancherry and Cherlai, and of Konkani temples. It was also stipulated that Raja shall impose no new demand on the Konkannies that they shall have full liberty to complain to the Dutch Governor, if aggrieved and that the Raja shall not interfere in any matters of the temple without the knowledge and consent of the Company. Again, an extract from Travancore Archaeological series No. IV, 1910 Edition mentions the following facts regarding Konkannies made out of Paliyam plates of the 322nd year of Puduvaipu Era (22-3-1663 A. D.) in connection with the treaty made with the Dutch East India Company by the Raja of Cochin.

"The representatives of Konkani Mahajanam requested the ancestors of the Raja of Cochin to take them (Konkannies) under their protection and also build for them a temple. Thereupon, a plot of land was given to them for the latter purpose and also arrangements made for the conduct of the festivals in the temple built by them. The Raja now binds himself to protect these subjects as in old times. As in times of his

misfortunes these subjects amply helped him with money he promises further that in the matter of protection and punishment the Konkanyies shall be treated just in the same manner as the other Brahmanas".

"When the Konkanyies first came to the Cochin territory they requested that they should be protected by the King of Cochin just as they were by the Kings of Kadamalayam. In compliance with this request they were then exempted from the succession fee. But then it was the custom that when a Konkani died without heirs, his property was taken charges of jointly by the Raja's officers and the representatives of the Konkanyies and divided into two equal parts one of which went into the royal treasury and the other to the temple of Tirumala Deva. This custom shall be observed in future also (3)

The role of Saraswaths in the commercial field of Kerala deserves mention. It is to be noted that most of the business of Cochin and Travancore (Purakad) passed through their hands.

The trade between Konkanyies and European powers figured prominently in the papers of Malabar Council. Prof. A. Das Gupta writes "Baba Prabhu the foremost among the merchants, had almost monopolized the company's commodities. The Commanders of Malabar had treated him gently, even when his payments were not prompt. He was believed to have enough political influence to bring about a war between the Zamorin and the Dutch".(4) Along with the Konkanyies, the Jews, long settled in Malabar, had quietly followed their trade. The Rahabi family established close business links with the dominating family of the Prabhus. It was in 1695 that David Rahabi, father of Ezechiel Rahabi, first appeared before the Malabar Council as the attorney of the great Baba Prabhu to settle Baba's outstanding accounts with the Dutch.

A letter written to Baba by the Malabar Council on 22nd March 1694 begins "Your Honour's esteemed letter...." This is

quite typical of the letters written to Baba Prabhu, Ezechiel's father David Rahabi who had been a very good friend of the Prabhus had left young Ezechiel in charge of the Prabhus who had initiated the young Jew the "Mysteries of business". It was found that there had been partnership between Calaga Prabhu and Ezechiel Rahabi, which started in 1752, and for several years they appeared to have undertaken several ventures together. But unfortunately for Prabhu he was indebted to Ezechiel and at the close of the year 1770, Ezechiel took over a warehouse of Prabhu as part payment of the debt without consulting Prabhu about it. But the Governor requested Rahabi to return the keys of the warehouse to Calaga Prabhu. On his refusal, the Governor became furious and turning to Ezechiel said, "you give these keys to Prabhu this day as I ordered or shall know what to do with you".(5) The keys were returned and the Rahabis kept away from the disputed warehouse till the Governor had gone and Ezechiel was dead. But on 11th November 1771, a sensational lawsuit began between the three sons, and heirs of Ezechiel Rahabi and Calaga Prabhu. Mention was there in the law suit of the name of the Konkani who were described as prominent merchants of Cochin and who were examined as witnesses on the Rahabi's side and they are, Baba Saraf, Aloe Saraf, Bikoe Kienie and Rama Sinaiji. Calaga then entered into correspondence with the generals of Hyder Ali with the aim of humiliating the King of Cochin and the Jewish people of the town. The correspondence was detected in the nick of the time. "Had I been late by a couple of hours." Wrote; Adrian Moens to Batavia. "He would have fled and joined Hyder's generals". In the end, says Prof. A. Das Gupta, "Calaga Prabhu along with his eldest son Chorda Prabhu was exiled to the Cape of Good Hope. Thus the last known man of this great Konkani family, whom Moens had occasion to call a "restless spirit" was one of the first Indians to settle in South Africa".(6)

After transportation for life, of Calaga Prabhu by the Dutch East India Company to Cape of Good Hope in South Africa the Company sold at public auction all properties of Calaga Prabhu

including the temple. The temple and the property of Calaga were purchased by one Nagaresa and he entrusted the same to the Raja of Cochin. The Raja of Cochin by name Rama Varma (1775 – 1790) through a Thitooram (Royal writ) handed over the management of the temple of Vasukeswara to Cochin Thirumala Devaswom in the year 1790 A.D. The Thitooram inscribed in a Ola in the Malayalam era 955 M.E. preserved at Ernakulam Regional office of the State Archives, Kerala, mentions about an annual grant made available for meeting the Pooja expenses of the temple from the Royal treasury. It was the temple that was constructed by Calaga Prabhu with granite stones with the assistance of the Dutch. The temple is dedicated to Lord Siva and worshipped under the name of Vasukeswara which was re-named as Keraleswara. It is believed that the Linga of Siva was brought by Calaga from the shores of Rameswaram.

In the preface of the translation of *Grandhavani of Cochin* published in 1916 mention is made of the Konkanyes. It says, "The Konkanyes were for one thing rich and possessed so remarkable an aptitude for mercantile business that they enjoyed the monopoly of all retail trade in Cochin. They also rendered substantial services to the Dutch in furthering their commercial activities and were often employed as their chief agents or brokers. For this reason their interests were jealously watched and safeguarded by the Dutch who exercised civil and criminal jurisdiction over the Konkani subjects". The *Batavian Diary 1678* contains excerpts from the long correspondence between two groups of Saraswat merchants, of the two groups of merchants one was headed by Policar Naik and Baba Pattar, and the other by Parimbala Naik and Wamann Naik. These two groups between them monopolised the entire business on the west coast. The 'Memorie' underlines the ascendancy of the Konkanyes in the trade of Malabar. The names of the various merchants, he mentions, are almost all Konkanyes. In the supply of pepper to the Dutch merchants there was mention of a Konkani merchant Darwa Naik of Cochin besides Ezechiël Rahabi. Also in an Ola given by the Raja of Cochin to the Dutch

Commander on May, 18th 1666 there was reference to one Wittula Naik who was controlling the daily expenses of the Raja of Cochin on behalf of the Dutch. The vessel from Cutch and Porbundar employed the Konkani merchant Naga Prabhu as their agent at Cochin.(7)

On Konkannies whom the Portuguese and the Dutch referred to as Canarians Dr. T. I. Poonen writes, "There is little difference between the Canarians and the Jews in the matter of Trade, Utensils, dwellings and practices. Many of them applied themselves also to agriculture... Some of the Canarians engaged in Commerce were prominent whole sale merchants trading with foreign nations and native traders. Others were retailers supplying everything domestic except livestock. Some of them were money changers. Every one of them had some kind of trade: even children of six and seven being trained to trade. The King of Cochin claimed them as his subjects as they lived in his territory. They went to him for settling their disputes and accepted his decision. "There services as retail traders were in dispensable..... the whole of the retail trade down to that in the smallest articles was in their hands".(8)

As regards the appellation of Canarians to Konkannies by the Portuguese and the Dutch Sri Sheshagiri Row, Dewan of Cochin in a letter addressed to Colonel W. Morrison C. S. British Resident of Travancore and Cochin date 19-02-1828 writes. "The appellation of Conganies or Canarians is the same sect of people and the latter name is called by the Portuguese etc. persons living at Cochin, for they cannot literally pronounce the word 'Conganies'".(9)

Of course, the Konkani merchants monopolised trade in cloth too, and they had consistently cornered all available "fanams" – coins. "Anyone who wished to buy from the Company lost 6-30 percent in dealing with Konkani shroff". At the progress of the season only grey-haired Konkannies or 'Bania' were considered as persons "Who could tell which way the demand was likely to jump". Also it is seen that Konkannies were in the

Dutch Company's tobacco senders. It is seen, that one Konkani Lakshmana Pai was the Company's tobacco sender at Cochin and he is to be supplied with Tobacco (10). As regards letter dated 5th September 1791 gives in detail the Dutch Company's tobacco let out on auction to Kutty Kamathy the sale being limited by companies limit. Records relating Mala Pai (1703 – 1720 A.D.) preserved at State Archives Regional Office at Ernakulam throws light on the role played by Mala Pai in foreign Exchange business. It is stated that Mala Pai was the Chief Konkani Merchant and business magnate during the Dutch regime that maintained joint accounts with the Dutch East India Company in foreign business. All collection of receipts for money paid as well as joint accounts relating to the transactions he had with the company can be seen in the records.

The dyeing industry in Kerala was also brought by Baba Prabhu. The dyers were first brought from Tuticorin in 1766, Govinda Pai appeared as the envoy of Hyder Ali to search for the treasures of the fugitive Zamorin in the Kingdom of Cochin. Naranna Prabhu served as an envoy from the Malabar Council to Calicut in 1784.

Further, it was the Thirumala Devaswom that helped the Raja of Cochin by granting him a loan for the restoration of the Cochin territory devastated by Tippu Sultan in the year 1780 A.D. The abstract of the letter reads, "His Highness (Raja of Cochin) requests Dutch Governor's sanction for the issue of a loan from Thirumala Devaswom" for the country devastated by Tippu".(11) It is seen from the Thitooram dated 1795 A.D. (965-5-12 M.E.) that Raja of Cochin was seeking loan of 700 paras of paddy from the Thirumala Devaswom for meeting the day-to-day requirements in the royal family. The collection of records in the Archives Department shows, that such transactions were regular features in those days.

The year 1791 was marked by the terrible persecution of the Konkannies at the hands of Raja Rama Varma known in Cochin History as Sakthan Thampuran. Shortly after ascending

the gadi the Raja demanded a contribution of jaggery from the Konkannies. On refusal, the Raja arrested a number of Konkani merchants and ordered them to pay customs to the King there by violating the agreement which the Dutch had made in the year 1772".

Letters were exchanged between the Raja of Cochin and the Dutch Governor, an abstract from which reads thus, "Owing to H.H.'s oppression of the Konkannies and imprisonment of the T.D. authorities, the Dutch have determined to station a military detachment at Cherlayi to protect them, and insists or recall H.H.'s guard stationed there and warns of the serious consequences of the conduct of H.H.(12) Another letter is a reply communicating the conditions proposed in negotiation with the Valiah Sarvadhi Kariakar and two Sarvadhi Kariakars deputed by H. H. namely that the Dutch will recall their detachment leaving only a small guard near the temple site, provided H. H. will not subject the Konkannies for any new demand and summon them to Palace.(13) I series No. 379/14-09-1771 is a reply to H.H.'s letter. The Dutch Council informs the Raja that the Council will not order the recall of Dutch detachments unless H. H. gives a written assurance that the Konkannies will not be molested by new demands.(14) It states "H. H. will be held responsible for the loss of Thirumala Devaswom by H. H.'s injunction not to allow gathering of crops on Devaswoms, Kanam fields, the Trustees being unable to appear before H. H. in the present time".(15)

Also, it is seen from the letter written to the Raja of Cochin by the Dutch Commander dated 29.03.1790 that the Raja of Cochin made illegal demand of 30,000 VARAHANS from Cochin Thirumala Devaswom and that on refusal, the Trustees of Thirumala Devaswom were illegally imprisoned at Tripunithura and that in order to get them released the Konkannies have closed down all business establishments at Vypeen and Mattancherry as a protest against high handedness, which is perhaps the first of its kind in the history of Kerala. In the letter the Dutch Commander asked the Raja for the immediate release of the

Trustees. The Raja was also warned that his demand for 30 000 Varahans from the Devaswom is not only arbitrary but also contrary to the convention and practice and goes against the agreement.

At the instance of the Raja of Cochin on 12th October 1791 the leading merchants of the Konkani community were massacred including Dewaresa Kini. Again the Raja caused three of the overseers of Temple Thirumala Devaswom to be put to death because they would not surrender to him any part of the treasure belonging to it and also plundered the shops and carried away the merchants' property. The Dutch on seeing the Raja's atrocities sent an army and attacked the King's Palace at Mattancherry but were repulsed (16). The Dutch recorded in the history as Dewareshan war. Another letter explains why guns were discharged against Cochin Palace viz. protection of the Konkani subjects who frightened by the devastation in Dewasom shops by H. H.'s men, left the country in ships for personal security, some of these having been persuaded and given shelter in Cochin Fort. The Raja plundered the temple of Thirumala belonging to the community. Prof. A. Das Gupta writes, "The loot was calculated at over Rs. 1,60,000 from the temple alone". (17)

The Story that Sakthan Thampuran, Raja of Cochin, demanded the head of Dewaresa Kini to be shown as "Kani" (first to be seen in the morning) to him is related by Sasastri Poy in his account given later. He says that on that day the Sambadri Menon (Secretary) of the King of Cochin came to the PANDYASALA of Dewaresa Kini and said that for the money due to him, pepper could be given in payment. He then, apparently to speak very privately to him, took him to a room in the Pandhyasala. When engaged in conversation two or three country boats sailed up and stopped to the north of the godown. First stepped out 'Baliala Gamman' or Captain of the infantry, and a number of men with swords drawn. The former entered the room where Deveresa was talking with the Menon. Menon pinned Deveresa down while two men murdered him. The rest

of the men who were in the main hall murdered the Konkannies whom they could catch hold of. The Head of Deveresa Kini was severed from the body and that severed head of Kini was exhibited to the Raja as an Omen (Kani) the next morning. "Among the murdered included Krishen, Koga Kamath, Manuku Shenoy and the son of Ranga Pai. Of Course the remaining, Sastri pai, Morthu Patter were wounded but Baboden fortunately, escaped".(18)

Prof. Das Gupta further adds, "The King of Travancore was exceedingly angry to hear of the massacre. Both Deveresa and Nagendra the Son of Ranga Poy, were his agents and between them took care of great deal of his money. He urged the Dutch to take vengeance and, then, to pay him a proper compensation, in fact he went so far as to offer assistance. But the English (Mr. Powney the English company's agent) intervened, and the King of Travancore had to withdraw from the dispute. A face saving compromise for the Dutch was reached but the sense of older security did not return". It was not till the English power was firmly established in Cochin, says the Grandavari of Cochin, "That the Konkannies and Christians became finally free from molestation."(19)

The persecuted Konkannies then fled to Thuravoor and Alleppey in Travancore and presented their grievances to the Raja through Dewan Kesava Das who assured them that he would bring about their return to and stay at Alleppey. At Alleppey they installed their God's image, Thirumala Devar which they took care to preserve on the banks of Alleppery canal.

Saktan Thampuran then made vain attempts to bring Thirumala Deity from Alleppey to Cochin. In reply to a Thitooram from the Raja of Cochin Dewan Chembaga Raman Kesavan of Travancore states, "I dare say their (Saraswaths) fears will be removed if your Highness, as I advised your Highness whilst at Cochin, would send a Thitooram on the subject to the Adhikaries, 'Mahajanams and Sanyasi of the Thirumala Devaru.

Thitooram which your Highness may be pleased to send them should be so written as to assure them of your Highness's protection and dispel all further doubts from their minds (20) In reply to another Thitooram from the Raja of Cochin the Dewan of Travancore further writes" . I will send for the Konkranies and inform them of the contents of your Highness's Thitooram and will endeavour to persuade them to appear before your Highness".(21)

The Raja of Cochin made attempts to get back Thirumala Deity through the Dutch Government functioning at Cochin. In his letter (970 ME) the Raja of Cochin "requests the Commandore to order that the Thirumala Devaswom Fund kept as a deposit in the Secretariat should be made over to Palliat Menon (Prime Minister of Cochin) who will receive on behalf of Devaswom to make arrangements for the proper conduct of the temple ceremonies before the celebration of Choroornoo (ceremony of giving the new born child prince of the Cochin to eat for the first time with preliminary oblations to fire)".(22) The Raja further stated in his letter that on consulting astrologers it was found that the Cochin Royal family had incurred the severest displeasure of the Cochin Thirumala Deity.

It would appear from an agreement between the Raja of Cochin and the Dutch on 3rd May 1681 that a Saraswath was the Raja's treasurer. Again in the Treaty of 1684 entered into by the Raja of Cochin and Dutch which among other things specifically lay down that Konkani Perumbala Shenoy functioned as the Chief Treasurer of the Raja of Cochin. Again the Zamorin of Calicut, Bharani Thirunal had a Minister called Bavan Patter. The role of one Babba in the political affairs of Kerala also calls for notice. Perimabala, a Saraswath of Cochin in his letters to the Governor General Rijicklof Van Goems of Dutch India says-inter alia. "Your Excellency ought to know that Babba and the King of Calicoilam are both at war with seven kings, namely, the queen of Travancore, the King of Martinga, the King of Betimeny, the King of Porca, the King of Tekkankur, the King of Berkenkur".

In the H-R, and K.A. Records in the Hague of Netherlands references are there of Two great Konkani merchants one by name Pimbula Naik and the other Govinda Poy who were controlling the affairs of the Kingdom of Porka. It states that "A good example would be the case of the well known Konkani merchant Pimbula Naik. He was in business at Porka. In 1728 Naik received some ill treatment at the hands of the King of Porka. As a result he left Porka to seek his fortunes in Travancore. The King obviously regretted his actions as four years later Pimbula Naik returned and immediately plunged into big business. His plan to construct a harbour near Porka considerably alarmed the Malabar council in 1732.(23) Govinda Poy is another merchant who succeeded Poko Moossa as local RAGIADORE, the Chief Minister of Porka. He greatly annoyed commander De Jung with his intrigues. It was stated that Govinda Poy had extensive dealings with the Company before fall of Porka. In 1776 he appeared along with Coenje Moossa as the envoy of Haidar Ali to search for the treasures of the fugitive Zamorin in the Kingdom of Cochin. As in Cochin the Konkannies held high positions in office in the State of Travancore two of whom Kali Mallan and Ananda Mallan are more famous. Following is a relevant extract from the famous publication "Dutch in Malabar" by Galleti concerning Ananda Mallan who functioned as the Travancore Raja's agents during the Dutch regime. Another official with whom one comes almost daily in contact to the King's "Agent" so called, by name Ananda Mallan. He usually resided here, has a finger in every pie, gives attentions to every thing that happens, received advances in cash and fire arms in credit, and as often as he receives order from the court to bring anything forward he asks for an interview or if you want to see him he will come to town when you send him word before hand. He is a cheerful man, easy to get on with, a Canarese by birth".(24)

Again, the influence of Konkannies in the administration of Cochin can be seen from Thitooram issued by Raja of Cochin to Thirumala Devaswom Adhikaries in the year of 'Malayalam Kollam 937 corresponding to 1732 A.D. where in Vazhivadus

(offerings) made in the temple is exempted from payment of tax which was prevalent in those days in the Kingdom of Cochin. Also it is seen from records pertaining to Thirumala Devaswom kept in the State Archives that the Raja kept full confidence with the Mahajanam of Cochin in the case of minting of coins for the state. The coins manufactured in the State in those days were known as Puthen. It is seen from a Thitooram of the year Malayalam Era 961 corresponding to 1786, 380785 Puthans were minted at Fort premises of Cochin with the help of Manaku a Konkani with the assistance of one Konkani Sonnar and the other Thitooram issued in Malayalam Era 966 corresponding to 1791 A.D. 75600 Puthans were minted for the Raja of Cochin. Unlike other communities Konkani of Cochin were in the enjoyment of certain rare privileges. In the Thitooram Puduvaippu 302 in the month of Chingam Era (1643 A.D.) it is seen that in the event of a person suspected for robbery and murdered at the instance of a Konkani, the matter was not questioned. Prior to the year 1814 the Konkani of Cochin along with the White Jews and Native Christians were directly governed by the Dutch. It was in that year that they were transferred to the authority of the Cochin Raja under certain conditions.(25)

Of Ayurvedic Physicians the more prominent were Ranga Bhat, Appu Bhat and Vinayak Pandit. They gave testimonial of efficiency in Konkani in Nagari script to no less a man than the famous commander Hencrick Van Rheeds, who published "Hortus Indicus Malabaricus" in Amsterdam in 1678 A.D. in twelve volumes with profuse illustrations. The Konkani Ayurvedic Physicians helped the Dutch Governor for the compilation of the botanical book and named Konkani in that book as 'Brahmana' as Konkani was known at that time as Lingua Bramanica. This is what Van Rheede in his passage on "A discussion among Konkani Brahmins in Kerala says : "They follow their ancient tradition and the first creators of the arts with the most devout reverence, referring to the latter their own opinions and received experiences, which they subject to their authority. And in what concerns medicine and botany, their

teaching is contained in verses, any first verse of which begins with the proper name of a plant, and then goes on most accurately to set forth its species, properties, accidents, forms parts, place, time medicinal qualities, use and other things of the kind. All this is done with such skill that if any one mentions the name of a plant, a Brahmin can tell you off hand all it has or can be said of it. And though this method of teaching, which requires a firm memory, seems to be the more difficult one, yet they impress these verses on the memories of their young children, in between their play and toys... as they say the memory has greater vigour then; these verses are afterwards most faithfully retained in the memories of docile youth and mature age. The invention of the first of these arts- -say medicine or botany; is held to be so ancient as the authors of the books affirm, that with the most constant asseveration they assert that it was in existence before the past four thousand years". (26)

The community that settled down at Fort premises of Cochin along with Konkani speaking Gowds Saraswath Brahmin community is the Daivagna Brahmin or Konkani Sonnar, the Silver smiths, who used to mint coins at Fort premises for the Raja of Cochin called Puthans and manufactured silver utensils and jewellery for the Dutch. They have their own temple dedicated to Gopalakrishna perhaps the oldest in Fort Cochin. It is a historic community. Reference to this community was made under Article 13 of the Surrender document signed by Mr. Vanspal the last Dutch Governor of Fort Cochin dated October 19, 1795 requesting the British to retain the Silversmiths (Konkani Sonar) their property, privileges and protection which they enjoyed during Dutch period.

The temple of Siva named Trikkanna Mathilakam situated nearby Kondungallor where the huge Lingam of Siva worshipped by Perumals, the early Rulers of Kerala was destroyed by the Dutch in the year 1717 A.D. (Trichur District Gazetteer p. 619), and brought the Lingam of Siva to Fort premises of Cochin by the Dutch. The Adhakaries of Cochin Thirumala Devaswom belonging to Konkani Brahmin community recovered the Lingam

and installed nearby the Temple Tank burying the major part of the Lingam underneath the earth and named it Udyaneswara, the Lord of the Gardens. It was said that Gurvayoor and Koodal Manikyam Temples were once subordinate to the Mathilakam Siva Temple (Trichur District Gazetteer page 79).

Again it is seen that an extent of 32.65 acres of land entered as Inamas granted to Cochin Thirumala Devaswom by the Raja of Cochin under a document in the year 1780 A.D. tax free during the Dutch period.

Records preserved at State Archives Department, Kerala show that the temple of Thirumala Devaswom, Cochin is a best managed temple. The extracts from the Register of Inamas in the Village of Cochin (now Fort Cochin), in the taluk of Cochin, in the District of Malabar it is seen therein from a letter to the British Resident dated 6th May 1846 that an extent of 32.65 acres of land entered as Inamas granted to Cochin Thirumala devaswom by the Cochin Raja under a Document in the year 1780 A.D. as tax free. The reason shown for the grant in the Register being for the expenses attending the usual ceremonies in the Thirumala Devaswom Temple efficiently kept up" (taken from the Regional office of State Archives Calicut now kept at Regional Office, Ernakulam).

ഗൌഡ സാരസ്വത ബ്രാഹ്മണരും ആയുർവ്വേദവും

എസ്. രത്നകല വിശ്വേശ്വർ, എം. എ.,
W/o ശ്രീ. കെ. വിശ്വേശ്വര ഭട്ട്,
മാനേജർ, കാനറാബാങ്ക്, ബാങ്കുളൂർ.

പതിനാറാം നൂറ്റാണ്ടിന്റെ മദ്ധ്യ ദശകങ്ങളിൽ വ്യാപകമായി കേരളത്തിൽ കുടിയേറിപ്പാർത്ത ഗോവക്കാരായ ഗൌഡ സാരസ്വത ബ്രാഹ്മണരെ ഒരു വർത്തക സമുദായമായിട്ടാണ് കേരളചരിത്രകാരന്മാർ വിശേഷിപ്പിച്ചിട്ടുള്ളത്. കണ്ണൂരും തലശ്ശേരിയിലും കോഴിക്കോട്ടും കൊച്ചിയിലും ആലപ്പുഴയിലും പുറക്കാട്ടും കായംകുളത്തും കൊല്ലത്തും മറ്റും താമസമാക്കിയ ഇവർ അതാതു പ്രദേശങ്ങളിലെ മൊത്തവ്യാപാരത്തിൽ കൂത്തക സ്ഥാപിക്കുകയും വിദേശീയരുമായിട്ടുള്ള കച്ചവടം നിയന്ത്രിക്കുകയും പോർതിതുഗീ സുകാരുടേയും ഡച്ചുകാരുടേയും കച്ചവട ഏജന്റുമാരായി പ്രവർത്തിക്കുകയും ചെയ്തിരുന്നു. പുറക്കാട്ടെ പെരമ്പള്ള നായ്ക്കനും, ഗോവിന്ദ പൈയും, കപ്പലുകളുടെ ഉടമയായ ജനാർദ്ദന പൈയും, കൊല്ലത്തെ കൃഷ്ണപട്ടരും, കൊച്ചിയിലെ ബാബപ്രഭുവും, ദേവരേശകിണിയും, കണ്ണൂരിലെ ബാബണിഷേണായിയും മറ്റും പ്രമുഖ വർത്തക പ്രമാണിമാരായിരുന്നു. മർക്കു മുതലർ കൊച്ചിയിലെ ഡച്ചുകാരുടെ കച്ചവട ഏജന്റായിരുന്നു. രണ്ടു ഡച്ചുപടയാളികളുടെ അകമ്പടിയോടുകൂടിയാണു ഇദ്ദേഹം സഞ്ചരിച്ചിരുന്നത്. മൊത്ത വ്യാപാരവും വിദേശ വ്യാപാരവും നിയന്ത്രിച്ചിരുന്ന ഈ വർത്തക പ്രമുഖർ ഉൾക്കൊള്ളുന്ന സമുദായമാകയാലാണ് ഗൌഡ സാരസ്വതർ വർത്തക സമൂഹമായി ഗണിക്കപ്പെടുന്നത്.

എന്നൽ ഗോവയിലും പിന്നീട് കേരളത്തിൽ ജീവിച്ചിരുന്ന ഗൌഡ സാരസ്വതരുടെ കൂട്ടത്തൽ കേരള

ത്തിലെ അഷ്ടവൈദ്യന്മാരെപ്പോലും അതിശയിക്കുന്ന ആയുർവ്വേദ ഭിഷഗ്വരന്മാർ ഉണ്ടായിരുന്നുവെന്നും ഇന്നും ഇത്തരം ഭിഷഗ്വരന്മാർ അവരുടെ കൂട്ടത്തിൽ ഉണ്ടെന്നും അധികമാരും അറിഞ്ഞിരിക്കയില്ല.

കൊച്ചിയിലുള്ള ഗൌഡ സാരസ്വത ബ്രാഹ്മണരുടെ കൂട്ടത്തിൽ ധാരാളം ആയുർവ്വേദ ഭിഷഗ്വരന്മാരുണ്ടായിരുന്നുവെന്നു വിഷർ പ്രസ്താവിക്കുന്നുണ്ട്. (1) പൌലിനോസ് പാതിരിയുടെ യാത്രാക്കുറിപ്പുകളിലും ഇക്കാര്യം രേഖപ്പെടുത്തിയിട്ടുണ്ട്. രോഗിയെ പരിശോധിക്കാൻ അവരിൽ ഒരാളെ വിളിച്ചാൽ അഞ്ചാറു പേർ ഓടിയെത്തുമെന്നും അവരിൽ എട്ടും പത്തും വയസ്സുള്ള ബാലന്മാർക്കു പോലും രോഗങ്ങളേയും ഔഷധികളെയും കുറച്ച് അത്ഭുതകരമായ പരിജ്ഞാനമുണ്ടെന്നും അദ്ദേഹം തുടർന്നു പറയുന്നുണ്ട്. (2)

പതിനഞ്ചാം നൂറ്റാണ്ടിന്റെ അന്ത്യത്തിലും പതിനാറാം നൂറ്റാണ്ടിന്റെ ആദ്യദശകങ്ങളിലും ഗോവയിലെ ആർച്ച് ബിഷപ്പിന്റെ സേവകനായിരുന്ന ലിൻസ് കോട്ടൺ അവിടെയുണ്ടായിരുന്ന ഗൌഡ സാരസ്വത ഭിഷഗ്വരന്മാരെപ്പറ്റി സ്വകൃതിയിൽ വിവരിക്കുന്നുണ്ട്. അവരിൽ പലരും പോർത്തുഗീസ് വൈസ്രോയിയുടേയും പ്രഭുക്കന്മാരുടേയും ആർച്ച്ബിഷപ്പിന്റേയും ഉന്നത സ്ഥാനീയരായ പോർത്തുഗീസുദ്യോഗസ്ഥന്മാരുടേയും പാതിരിമാരുടേയും വിശ്വസ്തരായ ഭിഷഗ്വരന്മാരായിരുന്നുവെന്നും പോർത്തുഗീസ് മേധാവികൾ സ്വരാജ്യക്കാരായ ഡോക്ടർമാരെക്കാളധികം ഗോവക്കാരായ സാരസ്വത ഭിഷഗ്വരന്മാരിലാണ് വിശ്വാസം അർപ്പിച്ചിരുന്നതെന്നും അവർക്ക് കൂട (ചരത്രം) പിടിച്ചു അകമ്പടി സേവിക്കാൻ ചരത്രവാഹകർ ഉണ്ടായിരുന്നുവെന്നും അത്തരം അകമ്പടി അന്നു ഗോവ

യിൽ പോർത്തുഗീസു പ്രഭുക്കന്മാർക്കും ഇതര രാജ്യങ്ങളിലെ അബാസിഡർമാർക്കും മാത്രമേ അനുവദിക്കപ്പെട്ടിരുന്നുള്ളുവെന്നും അദ്ദേഹം പറയുന്നു. സാരസ്വത ഭിഷഗ്വരന്മാർ രോഗ നിദാനത്തിലും ചികത്സയിലും യൂറോപ്യൻ ഡോക്ടർമാരെപ്പോലും പശ്ചാൽക്കരിച്ചിരുന്നുവത്രെ.(3)

ഫ്രാൻസിസ് ഡി അൽമേഡ 1506 ൽ കൊച്ചിയിൽ സ്ഥാപിച്ച സാന്റാക്രീസ് ആശുപത്രിയിലെ ആയുർവ്വേദ വിഭാഗത്തിന്റെ തലവൻ ഗോവയിൽ നിന്ന് പ്രത്യേകം ക്ഷണിച്ചുവരുത്തിയ 'വെവ്രെങ്കാർ' (വെവ്രെങ്കാട്ടുകാരൻ) എന്നൊരു സാരസ്വതഭിഷഗ്വരനായിരുന്നുവെന്നു അറിയുന്നത് രസകരമാണ്. പിന്നീട് കണ്ണൂരും പന്തലായനി കൊല്ലത്തും പോർത്തുഗീസുകാർ ആശുപത്രികൾ അരംഭിച്ചപ്പോൾ അവിടങ്ങളിലും ആയുർവ്വേദ വിഭാഗത്തിന്റെ തലവന്മാർ ഗോവയിൽ നിന്ന് വന്ന സാരസ്വത ഭിഷഗ്വരന്മാർ തന്നെയായിരുന്നു. പോർത്തുഗീസുകാർ സ്ഥാപിച്ച ആശുപത്രികളിൽ അലോപ്പതിക്കും ആയുർവ്വേദത്തിനും തുല്യ പ്രാധാന്യം ഉണ്ടായിരുന്നുവെന്നും നാം ഓർക്കണം.

ഭാരതത്തിലെ പാരമ്പര്യ വൈദ്യശാസ്ത്രമായ ആയുർവ്വേദത്തെക്കുറിച്ച് യൂറോപ്യൻമാർക്കു ഇദം പ്രഥമായി അറിവുലഭിക്കുന്നത് പതിനഞ്ചാം നൂറ്റാണ്ടിലാണ്. ഏഴാം നൂറ്റാണ്ടിൽത്തന്നെ ചരക സുശ്രുത സംഹിതകൾ അന്നത്തെ കലീഫ അൽമൻസൂർ അറബിയിലേക്കു പരിഭാഷപ്പെടുത്തിക്കഴിഞ്ഞിരുന്നു. തന്മൂലം അറേബ്യയ്ക്കു വഴിയാണ് പാശ്ചാത്യർ ആയുർവ്വേദ വിജ്ഞാനീയവുമായി പരിചയപ്പെടുന്നത്. പാശ്ചാത്യവൈദ്യശാസ്ത്രത്തിന്റെ പ്രചാരകന്മാരായ ഭിഷഗ്വരന്മാർ പതിനഞ്ചും പതിനാറും

നൂറ്റാണ്ടുകളിൽ ധാരാളം ശാസ്ത്രകൃതികൾ രചിച്ചിട്ടുണ്ട് ഇതേകാലഘട്ടത്തിൽത്തന്നെ ഭാരതത്തിലെ ആയുർവ്വേദ ഔഷധികളേയും അവയുടെ ഔഷധ ഗുണങ്ങളേയും വിവരിക്കുന്ന ചില കൃതികളും പ്രസിദ്ധീകരിക്കപ്പെട്ടിട്ടുണ്ട് സുഡോഅപൂലിയസിന്റെ കൃതിയും ജോൺ ഓഫ് കൂബയുടെ 'ഹോർത്തൂസ് സാനിറ്റാസും' ഇവയിൽ പെടുന്നു. ഭാരതീയ സസ്യശാസ്ത്രത്തിന്റെ പിതാവ് എന്നറിയപ്പെടുന്ന ഗാർഷ്യഡി ഓർത്തയുടെ 'കൊളോക്യോസ് ദോസ് സീംബ്ലെസ് എഡ്രോഗാസ്' എന്ന സസ്യശാസ്ത്രകൃതി 1563 ൽ ഗോവയിൽ വെച്ചുണ്ടു അച്ചടിച്ചു പ്രസിദ്ധീകരിച്ചത്.

ഗോവയിൽ വന്നെത്തിയ ഓർത്ത, സ്ഥലവാസികളായ സാരസ്വത ഭിഷഗ്വരന്മാരുമായി പരിചയപ്പെടുകയും അവിടെ നിലവിലുണ്ടായിരുന്ന ചികിത്സാ രീതികൾ, ഔഷധങ്ങൾ, രോഗനാമങ്ങൾ, ഔഷധ സസ്യങ്ങൾ മുതലായവയെപ്പറ്റി അവരോടു ചോദിച്ചു മനസ്സിലാക്കുകയും ചെയ്തു. ഈ സാരസ്വത ഭിഷഗ്വരന്മാർ ധാരാളം ശസ്ത്രക്രിയകൾ നടത്തിയിരുന്നതായും ചികിത്സയിൽ പാശ്ചാത്യ ഡോക്ടർമാരെപ്പോലും പിൻതള്ളിയിരുന്നതായും ഓർത്ത പ്രസ്താവിക്കുന്നു. നിദാനത്തിൽ സാരസ്വത ഭിഷഗ്വരന്മാർ യൂറോപ്യൻ ഭിഷഗ്വരന്മാരെ അത്ഭുതപ്പെടുത്തിയിരുന്നതായും അലോപ്പതി ഔഷധങ്ങൾ കൊണ്ടു. രോഗം മാറാതെ വരുമ്പോൾ പാശ്ചാത്യ ഭിഷഗ്വരന്മാർ ഇവരുടെ സേവനം ആവശ്യപ്പെട്ടിരുന്നതായും ഓർത്ത സൂചിപ്പിക്കുന്നുണ്ട്.(4)

പോർത്തുഗീസുകാർ പടയാളികൾക്കുവേണ്ടി ഗോവയിലും കേരളത്തിലും സ്ഥാപിച്ച ആശുപത്രികളിലും പൗരസ്ത്യവും പാശ്ചാത്യവുമായ രണ്ടു ചികിത്സാ സമ്പ്ര

ദായങ്ങളും ഉപയോഗിച്ചിരുന്നു. ആയുർവ്വേദത്തിലെ വിവിധ ചികിത്സാ രീതികളെപ്പറ്റി ഓർത്ത് സ്വകൃതിയിൽ വിവരിക്കുന്നുണ്ട്. ഗോവയിലെ സാരസ്വത ഭിഷഗ്വരന്മാരുടെ സഹായ സഹകരമങ്ങളോടുകൂടി രചിക്കപ്പെട്ട ഓർത്തയുടെ കൃതിയിൽ രോഗങ്ങളുടേയും ഔഷധങ്ങളുടേയും പേരുകൾ കൊങ്കണി ഭാഷയിലാണു നൽകിക്കൊണ്ടുന്നത്. ലിൻസ് കോട്ടന്റെ കൃതിയിലും ഇതേ കൊങ്കണിനാമങ്ങളുണ്ട് പ്രയോഗിച്ചിട്ടുള്ളത്. രോഗങ്ങളിൽ ഭീകരമായത് 'മൊർശ്ശി' (കോളറ) യാണത്രെ. ഈ രോഗം രോഗികളെ തളർത്തുകയും അവരുടെ ജീവൻ ഒഴുക്കിക്കളയുകയും ചെയ്യുമെന്നു ഓർത്ത പറയുന്നു.(5)

ഗാസ്പർ ഡി കൊറയ 1543 ൽ ഗോവയിൽ കോളറ പടർന്നു പിടിച്ചതു വിവരിക്കുന്നുണ്ട്. രോഗലക്ഷണങ്ങൾ നിർദ്ദേശിച്ചതിനു ശേഷം അദ്ദേഹം പറയുന്നു. "നമ്മുടെ ഡോക്ടർമാർക്കു ഈ രോഗം മുർച്ഛിച്ചാൽ മാറ്റാൻ കഴിയുന്നുല്ല. രോഗം മുർച്ഛിച്ചാൽ ഒന്നോ രണ്ടോ ദിവസം കൊണ്ടു രോഗി മരിക്കുന്നു. നൂറു രോഗികളിൽ തൊണ്ണൂറും മരിക്കുന്നു. നാട്ടുമരുന്നുകളുപയോഗിച്ചാണ് രോഗികൾ പൂർണ്ണമായും രക്ഷപ്രാപിക്കുന്നത്. യൂറോപ്യൻ ഡോക്ടർമാരുടെ ഔഷധങ്ങളും ചികിത്സയും നിഷ്ഫലമായപ്പാൾ നാട്ടുവൈദ്യന്മാരെ വിളിച്ചു. (സാരസ്വത ഭിഷഗ്വരന്മാർ). അവർ രോഗിക്കു കുരുമുളകും ജീരകവും ചേർത്ത് കഞ്ഞി നൽകുന്നു. അവർ രോഗിയുടെ പാദങ്ങൾ ഇരുമ്പുകൊണ്ടു ചൂടാക്കുകയും തലയും കൈകാലുകളും കോച്ചിൽ മാറ്റാൻ തൂണികൊണ്ടു മുറുക്കിക്കെട്ടുകയും ചെയ്യുന്നു. രോഗിക്കുവായിലിട്ടു ചവക്കാൻ അവർ അടയ്ക്കയും കൊടുക്കുന്നു.(6) കൊങ്കണിയിൽ പ്രസ്തുത രോഗത്തിന്റെ നാമം 'മൊഡ്ചി' എന്നാണെന്നും കൊറയ പ്രസ്താവിക്കുന്നു.

അതിസാരത്തെപ്പറ്റിയും കൊറയ പറയുന്നുണ്ട്. കൊങ്കണിയിൽ (ഗോവയിലെ ഭാഷയിൽ) 'മോർദേശി' എന്നണത്രേ അതിന്റെ പേരെന്നും മൊഡ്ഗ്ഗിയും മൊർദേശിയും ഇരട്ട രോഗങ്ങളെന്നും അദ്ദേഹം രേഖപ്പെടുത്തുന്നു. കൊങ്കണിയിലുള്ള ധാരാളം ഔഷധ നാമങ്ങളും രോഗനാമങ്ങളും കൊറയയുടെ കൃതിയിലുണ്ട്. (7)

ലിൻസ് കോട്ടൻ പനിയെപ്പറ്റി വിവരിക്കുന്നത് രസകരമാണ്, "ആശുപത്രികളിൽ പനിയുമായി വരുന്ന രോഗികൾ ശരീരം ചൂടുപഴുത്തു നാലഞ്ചു ദിവസത്തിനകം മരിക്കുന്ന, പനി പലതരമുണ്ട്. പോർത്തുഗീസു ഭിഷഗ്വരന്മാർ രോഗിയുടെ രക്തം ചോർത്തിക്കളയുന്നു. മറ്റു ചികിത്സയില്ല എന്നൽ ഗോവയിലെ സാരസ്വത ഭിഷഗ്വരന്മാർ ചില നാടൻ മരുന്നുകളും ചന്ദനവും അരച്ചുപുരട്ടി രോഗം മാറ്റുന്നു." (8) ജ്വരം പിടിപെട്ട രോഗിയെ ചികിത്സിക്കുന്ന രീതി ഓർത്തയും വിവരിക്കുന്നുണ്ട്. ജ്വരം ബാധിച്ച രോഗിയെ അവർ (സാരസ്വത വൈദ്യന്മാർ) ഒന്നു രണ്ടാഴ്ച പട്ടിണി കിടത്തുന്നു. അതിനു ശേഷം തിളപ്പിച്ച മാങ്ങാവെള്ളം (ഘോളു - മാങ്ങ ഉപ്പിലിട്ട വെള്ളം) കൊടുക്കും പനി നല്ല പോലെ മാറിയതിനു ശേഷം മാങ്ങയിട്ടു തിളപ്പിച്ച (ഉപ്പുമാങ്ങ) കഞ്ഞി (പേജ്) കൊടുക്കുന്നു. (9)

ഗോവയിലെ സാരസ്വത ഭിഷഗ്വരന്മാർ തീനിഫ്ള് (തൃഫലാ) എന്ന പേരിൽ മൂന്നുതരം വിരോചന ഔഷധങ്ങൾ ഉപയോഗിച്ചിരുന്നുവെന്നും അവ ഹോർഡോ, ആവാളോ, രസവാളോ, എന്നിവയാണെന്നും മറ്റു രണ്ടു വിരോചന ഔഷധങ്ങൾ ഗോട്ട്, കിബലോസു എന്നിവയാണെന്നും ഓർത്ത തുടർന്നു പറയുന്നുണ്ട്. (10)

പോർത്തുഗീസുകാർ ആയുർവ്വേദ ഔഷധ വിധിക

ജെപ്പറ്റിയും ആയുർവ്വേദ ചികിത്സാ രീതികളെക്കുറിച്ചും
 ഗോവയിൽ വെച്ചാണ് അറിയുന്നത്. പാശ്ചാത്യ ഡോക്ടർ
 നാരെക്കാൾ ചികിത്സാ നൈപുണിയിലും ഔഷധ
 വിജ്ഞാനീയത്തിലും രോഗനിദാനത്തിലും മേലെക്കിട
 യിലുള്ള ഗോവയിലെ സാരസാവത വൈദ്യന്മാർ
 വിദേശീയരുടേയും സ്വദേശീയരുടേയും ബഹുമാനം
 ഒരുപോലെ ആർജ്ജിച്ചിരുന്നു. അഞ്ഞൂറിൽപ്പരം ആയുർ
 വ്വേദ ഔഷധികളുടെ സമഗ്ര വിവരണങ്ങളടങ്ങുന്ന
 ഓർത്തയുടെ പ്രസിദ്ധ കൃതി രചിക്കാനും തദ്വാരാ ഭരതീയ
 സസ്യശാസ്ത്രത്തിന്റെ അടിസ്ഥാനം ഉറപ്പിക്കാനും
 ഗോവയിലെ സാരസാവത ഭിഷഗ്വരന്മാർ ചെയ്തുകൊടുത്ത
 സഹായം അനല്പമാണ്. ഈ സാരസാവത ഭിഷഗ്വരന്മാരിൽ
 പലരും ആയുർവ്വേദകൃതികളുടെ രചയിതാക്കന്മാരും
 ആയിരുന്നു.

ഗോവയിൽ നിന്നു കേരളത്തിലേക്കുപോന്ന
 സാരസാവത കുടുംബങ്ങളിൽ പലരും ആയുർവ്വേദ വൈദ്യ
 കുടുംബങ്ങളായിരുന്നു. കൊച്ചിയിൽ മാത്രം കുടിയേറി
 പാർത്ത് മൂന്നുറ്റുപതോളം കുടുംബങ്ങളിൽ കണ്ടലാട്ടു
 മല്ലന്മാർ (ചേർത്തല, ആലപ്പുഴ) കോതേരിന്മാർ (കൊച്ചി
 - കുഴുപ്പിള്ളി) കമ്മത്തിന്മാർ (അഴീക്കൽ - പള്ളിപ്പുറം)
 വെമ്പ്രക്കാട്ടുകാർ (പള്ളൂരുത്തി - തൃപ്പൂണിത്തുറ) പുല്ലാട്ടു
 വൈദ്യന്മാർ (കോട്ടയം) എന്നിങ്ങനെ, ഗോവയിലും
 പിന്നീടു കേരളത്തിലും പ്രസിദ്ധിയാർജ്ജിച്ച വൈദ്യ
 കുടുംബങ്ങൾ ഉണ്ടായിരുന്നു. ഇവർ തലമുറകളായി
 ഗോവയിലും പിന്നീടു കേരളത്തിലും വൈദ്യവൃത്തി ഉപ
 ജീവനമാർഗ്ഗമായി സ്വീകരിച്ചവരാണ്.

ഹോളണ്ടിലെ ആംസ്റ്റർ ഡാനിൽവെച്ചു പ്രസിദ്ധീ
 കൃതമായ 'ഹോർത്തൂസ് മലബാറിക്കൂസ് ഇൻഡിക്കൂസ്'

എന്ന ഭാരതീയ സസ്യശാസ്ത്രകൃതിയുടെ രചനയിൽ ഗ്രന്ഥകർത്താവായ ഹെർറിക് വാൻറീഡിനെ സഹായിച്ചവരിൽ അപ്പുഭട്ട്, രംഗഭട്ട്, വിനായക പണ്ഡിത് എന്നീ മൂന്നു കേരളീയ ഗൌഡ സാരസ്വത ഭിഷഗ്വരന്മാരും ഉൾപ്പെടുന്നു. ലത്തീൻ ഭാഷയിലുള്ള ഈ ബൃഹദ്കൃതിയുടെ പ്രഥമവാല്യം 1678 ലും, പന്ത്രണ്ടാം വാല്യം 1703 ലും (ഗ്രന്ഥകർത്താവിന്റെ മരണ ശേഷം) ആണ് പ്രകാശിതമായത്. പ്രസിദ്ധ സസ്യശാസ്ത്രജ്ഞനായ എവ്ലിൻ, സസ്യശാസ്ത്രത്തിലെ ദിനാമ സംജ്ഞകളുടെ പ്രണേതാവായ കരോളസ്സിന്നെയസ്, എന്നിവരുടെ മുകതകണ്ഠമായ പ്രശാസയ്ക്കു പാത്രമായ, ഭാരതീയ സസ്യശാസ്ത്രത്തിലെ മഹാത്മ്യമായ, ഈ ആധികാരിക ഗ്രന്ഥത്തിൽ എഴുന്നൂറ്റിയമ്പതോളം കേരളീയ സസ്യങ്ങളുടെ സമഗ്ര വിവരണമുണ്ട്. മലയാളം, കൊങ്കണി, ഡച്ച് (ബെൽജിയൻ) പാർത്തുഗീസ് എന്നീ നാലുഭാഷകളിൽ ഓരോ സസ്യത്തിന്റേയും നാമം വിവരണാദിയിൽ ഗ്രന്ഥത്തിൽ കൊടുത്തിട്ടുണ്ട്. കൊങ്കണിയും മലയാളവും ഇദം പ്രഥമമായി അച്ചടിച്ചു വന്നത് ഈ ബൃഹദ് ഗ്രന്ഥത്തിലാണ്.

കൊച്ചിയിലെ ഡച്ചുഗവർണ്ണറായിരുന്ന ഹെന്റിക് വാൻറീഡ് 1563 ൽ ഗോവയിൽ വെച്ചു പ്രസിദ്ധീകൃതമായ ഗാർഷ്യ ഡി ഓർത്തയുടെ സസ്യശാസ്ത്ര കൃതിയായ 'കോളോക്യോസ് ദോസ് സിംപ്ലെസ് എഡ്രോഗാസ്' എന്ന കൃതി കാണാൻ ഇടയാകുകയും അത്തരമൊരു ഗ്രന്ഥം രചിക്കാൻ നിശ്ചയിക്കുകയും ചെയ്തു. അന്നു ഡച്ചു പടയാളികൾക്കാവശ്യമായ ഔഷധങ്ങൾ യൂറോപ്പിൽ നിന്നു കൊണ്ടുവരുകയായിരുന്നു പതിവ്. എന്നാൽ കപ്പൽ യാത്രയിൽ നനഞ്ഞും മറ്റും ഈ മരുന്നുകളുടെ ഗുണം നഷ്ടപ്പെടുക സാധാരണയായിരുന്നു. കേരളത്തിൽ ധാരാളം ഔഷധ സസ്യങ്ങളുണ്ടെന്നും അവയിൽ നിന്ന്

പടയാളികൾക്കാവശ്യമായ ഔഷധങ്ങൾ ലഭ്യമാണെന്നും വാൻറീഡ് മനസ്സിലാക്കി. ഗ്രന്ഥ നിർമ്മിതിക്കു മുഖ്യമായ പ്രേരണ ഈ വസ്തുതയായിരുന്നു. ഗ്രന്ഥരചനയിൽ സഹായികളായി ചേർത്തലക്കാരൻ ഇട്ടി അച്ചുതൻ എന്നൊരു ഈഴവ വൈദ്യനേയും കൊച്ചിപട്ടണവാസികളായ അപ്പു ഭട്ടം, രംഗ ഭട്ടം, വിനായക പണ്ഡിത് എന്നീ മൂന്നു സാരസ്വത ഭിഷഗ്വരന്മാരെയും വാൻറീഡ് പ്രത്യേകം ക്ഷണിച്ചു വരുത്തി.

കൊച്ചിയിലെ ഡച്ചുഗവർണ്ണറായിരുന്ന വാൻറീഡ് കേരളത്തിന്റെ മൂക്കും മൂലയും പരിചയമുള്ള ആളായിരുന്നുട്ടുകൂടി കേരളത്തിലെ അഷ്ടവൈദ്യന്മാരെ പിൻതള്ളി കൊച്ചിയിലെ ഗൌഡസാരസ്വത ഭിഷഗ്വരന്മാരെ ഗ്രന്ഥ നിർമ്മിതിയിൽ സഹായികളായി വിളിച്ചത് അവരുടെ തെളിയിക്കപ്പെട്ട ആയുർവ്വേദ ശാസ്ത്രപണ്ഡിത്യത്തിനും ചികിത്സാപാടവത്തിനും ലഭിച്ച അംഗീകാരവും ബഹുമതിയുമായിരുന്നു. വാൻറീഡു തന്നെ ഗ്രന്ഥത്തിൽ ഇക്കാര്യം എടുത്തുപറയുന്നുണ്ട്. വൈദ്യവും വൈദ്യ ശാസ്ത്രവും മറ്റും സംബന്ധിച്ചുള്ള അവരുടെ പാണ്ഡിത്യം ശ്ലോകങ്ങളിൽ ഒരുക്കി വെച്ചിരിക്കുകയാണ്. ഔഷധ വർഗ്ഗം, പേരുകൾ, ഗുണ, സ്വഭാവം, രൂപം, ഭാഗങ്ങൾ, അവ വളരുന്ന സ്ഥലങ്ങൾ, ഔഷധ വീര്യം, പ്രയോഗം മുതലായവയെല്ലാം വഴിക്കുവഴി ഈ ശ്ലോകങ്ങളിൽ അവർ അടക്കിവെച്ചിരിക്കുകയാണ്. ആരെങ്കിലും ഒരു ചെടിയുടെ പേരുപറഞ്ഞാൽ ഉടൻ ഈ ബ്രാഹ്മണർ അതിന്റെ സകല വിവരങ്ങളും കാണാതെ പറയും. അത്രസമർത്ഥമായ രീതിയിലാണു അവർ അവ ശ്ലോകങ്ങളിലാക്കിവെച്ചിരിക്കുന്നത്. ഈ ശ്ലോകങ്ങൾ കൂട്ടികളായിരിക്കുമ്പോൾ തന്നെ സ്വസന്താനങ്ങളെ അവർ കാണാതെ പഠിപ്പിക്കുന്നു. പ്രായമാകുമ്പോൾ അവർ ഇവ

ഒരിക്കലും മറക്കുകയില്ല. സന്ധ്യശാസ്ത്രത്തിനു വളരെ പഴക്കമുണ്ടെന്നും നാലായിരം വർഷം മുമ്പുതന്നെ ഇതുസംബന്ധമായ അറിവ് അവർക്കു വശമായിരുന്നുവെന്നും അവർ പറയുന്നു.(11)

ഹോർത്തൂസിന്റെ രചനയിൽ അപ്പുഭട്ട് പ്രഭൃതികൾ വഹിച്ച പങ്ക് എന്തായിരുന്നുവെന്നു അവർ തന്നെ ദേവനാഗരിലിപിയിലെഴുതിയ പുതിയ കൊങ്കണിയിൽ തയ്യാറാക്കി ഗ്രന്ഥത്തിന്റെ ഒന്നാം വാല്യത്തിൽ പ്രസിദ്ധീകരിച്ചുകാണുന്ന സാക്ഷ്യപത്രത്തിൽ വിവരിക്കുന്നുണ്ട്.

“സ്വസ്തി ശ്രീ ശാലിവാഹനശക 1597 രാക്ഷസ സംവത്സര ചൈത്ര ബഹുള 10 കൊച്ചിരാജപട്ടണത്തിൽ താമസം രംഗഭട്ട്, വിനായക പണ്ഡിത്, അപ്പു ഭട്ട് എന്നീ മൂന്നു വൈദ്യന്മാർ അവർ കൊച്ചിയിലെ കുമ്പുരോർ ആൻഡ്രിക്കൊ ഫാൻഡ്രെ അവർകളുടെ കല്പനയാൽ ഈ മലബാർ ദേശത്തുള്ള ഔഷധ വീര്യമുള്ള വൃക്ഷങ്ങൾ, വള്ളികൾ, ചെടികൾ, കിഴങ്ങുകൾ എന്നിവ അറിയുന്ന ആളുകളെ വേണ്ട നിർദ്ദേശങ്ങൾ നൽകി അതാതു സ്ഥലങ്ങളിൽ അയച്ചു. അതാതു ഔഷധികൾ വരുത്തി. അതാതു ഔഷധികളുടെ ഫലം, പുഷ്പം, ഇല, കായകൾ ഇവയെല്ലാം അതാതു ഋതുക്കളിൽ സംഭരിച്ചു. അതാതുകളുടെ ചിത്രങ്ങൾ വരച്ചു. അതിനു ശേഷം ഞങ്ങളുടെ വൈദ്യ ഗ്രന്ഥ നിഘണ്ടുക്കളെ പ്രമാണമാക്കി അതാതു ഔഷധികളുടെ ഗുണങ്ങൾ ഞങ്ങളുടെ അനുഭവത്തിന്റെ വെളിച്ചത്തിൽ മനസ്സിലാക്കി ആ മരുന്നുകളുടെ നാമങ്ങളും അറിഞ്ഞു ഇന്നേക്കു രണ്ടു വർഷം രാവിലെയും വൈകീട്ടും ഞങ്ങൾ അടുത്തിരുന്നു ആ വിവരങ്ങൾ സമ്പാദിച്ചു എഴുതിക്കൊടുത്തിരിക്കുന്നു. അതു വ്യാജമാണെന്ന് പറയാതിരിക്കാൻ വേണ്ടി ഞങ്ങൾ

ഞങ്ങളുടെ കൈയൊപ്പുകൾ ഇതിൽ ഇട്ടു തന്നിരിക്കുന്നു. ഇതു സത്യമാണെന്നറിയണം എന്നു ദേവനാഗരി ലിപിയിൽ ഇതെഴുതിത്തന്നിരിക്കുന്നു.”(12)

ഹോർത്തീസിൽ ചേർത്തിട്ടുള്ള ശാസ്ത്രീയ വിവരങ്ങൾക്ക് അപ്പു ഭട്ട് പ്രഭുതികളാണു പൂർണ്ണമായും ഉത്തരവാദികൾ. ഇവരുടെ അനന്തര തലമുറകളിൽ പെട്ട ആയുർവ്വേദ പണ്ഡിതന്മാരും ഭിഷഗ്വരന്മാരും ഇന്നും കേരളത്തിലുണ്ട്.

കഴിഞ്ഞ കുറച്ചു നാളുകളായി ഹോർത്തൂസ് മലബാറിക്കുസ് ഇൻഡിക്കുസിന്റെ നിർമ്മിതിയിൽ മുഖ്യ പങ്കുവഹിച്ച രംഗ ഭട്ടു പ്രഭുതികളെ തുച്ഛീകരിച്ചു കാണിച്ചു ഇട്ടി അച്ചുതനെ പ്രസ്തുത ഗ്രന്ഥത്തിന്റെ കർത്താവായി വാഴിക്കാനുള്ള ഒരു സംഘടിത യത്നം തന്നെ കേരളത്തിൽ നിന്നുവരുന്നുണ്ട്. ഇട്ടിഅച്ചുതൻ ഒരിക്കലും എഴുതാത്ത ‘കേരളാരാമം’ എന്ന കൃതിയുടെ ലത്തീൻ പരിഭാഷയാണു ഹോർത്തൂസെന്ന ഗ്രന്ഥമെന്നു തല്പര കക്ഷിൾ വാദിക്കുന്നു. ‘ഹോർത്തൂസ്’ ലാത്തീനിലാകയാൽ കേരളീയരിൽ - ഒരു പക്ഷേ ലത്തീൻ പുരോഹിതന്മാർ ഒഴികെ ഭൂരിവക്ഷവും ഈ കൃതി വായിച്ചു നോക്കിയിരിക്കാൻ ഇടയില്ല. അപ്പോൾ ഹോർത്തൂസിനെപ്പറ്റി ആർക്കും എന്തും പറയാമെന്നു വന്നിരിക്കുന്നു. വിസ്താര ഭയംമൂലം ഈ വിഷയത്തെക്കുറിച്ചു കൂടുതൽ വിവരിക്കാൻ പ്രയാസമുണ്ട്. ഹോർത്തൂസിനെക്കുറിച്ചുള്ള നിഷ്കൃഷ്ട പഠനങ്ങൾ നടന്നുവരുന്നതേയുള്ളു താനും.

ലോലിംബരാജന്റെ ‘വൈദ്യജീവന’ മെന്ന ആയുർവ്വേദഗ്രന്ഥത്തിന് ‘കോതേരീവുഖ്യാന’ മെന്നപേരിൽ വിശിഷ്ടമായൊരു ടീകാ കൊതേരി ഭിഷഗ്വരൻ രചിച്ചിട്ടുണ്ട്.

കമ്മത്തിവൈദ്യന്മാരിൽപെട്ട ശ്രീ. കാശീമാധിപതി ഭുവനേന്ദ്രതീർത്ഥ സ്വാമികൾ അഗ്രണ്യനായ ആയുർവ്വേദ ഭിഷഗ്വരനായിരുന്നു. ഭക്തലീലിൽ വെച്ചു സർപ്പാംശമുക്ത മരണപ്രയായ ഒരു നവായത്ത് യുവതിയെ ഔഷധ പ്രയോഗം കൊണ്ടു മരണ വക്രതത്തിൽ നിന്നു രക്ഷിച്ച ശ്രീ സ്വാമിജി ചികിത്സാ രംഗത്ത് മഹാത്മ്യങ്ങൾ സൃഷ്ടിച്ച യതിവരനായിരുന്നു. രാജവൈദ്യനായിരുന്ന വൈദ്യ ശാസ്ത്ര കൗശലപ്രഭു (തൃപ്പിണിത്തുറ) വിന്റെ ഗൃഹത്തിൽ അപൂർവ്വായുർവ്വേദ ഗ്രന്ഥങ്ങളുടെ ഒരു വൻ ശേഖരമുണ്ട്. പുണെയിലെ ഭണ്ഡാർകർ റിസേർച്ച് ഇൻസ്റ്റിറ്റ്യൂട്ടിലും മദിരാശി സർവ്വകലാശാലയിലും ബനാറസ് ഹിന്ദു സർവ്വകലാശാലയിലും ഇല്ലാത്ത അപൂർവ്വ ആയുർവ്വേദ ഗ്രന്ഥങ്ങൾ പ്രഭുവിന്റെ ഗ്രന്ഥ ശേഖരത്തിലുണ്ട്. അവിടങ്ങളിലുള്ള ചില അപൂർണ്ണ ഗ്രന്ഥങ്ങളുടെ പൂർണ്ണ രൂപവും അതിലുണ്ട്. കേരളത്തിലെ ഗൌഡസാരസ്വത ഗൃഹങ്ങളിൽ നിന്നു സമ്പാദിച്ച ഇരുന്നൂറോളം അപൂർവ്വ ആയുർവ്വേദ ഗ്രന്ഥങ്ങൾ എറണാകുള (കുത്തപ്പാടി) ൽത്തുള്ള സുകൃതീന്ദ്ര ഓറിയന്റൽ റിസർച്ച് ഇൻസ്റ്റിറ്റ്യൂട്ടിൽ സൂക്ഷിച്ചിട്ടുണ്ട്.

ആയുർവ്വേദം കേരളീയരുടേയും കേരളത്തിന്റെയും കുത്തകയാണെന്ന ധാരണ പലർക്കുമുണ്ട്. തന്മൂലം ഈ രംഗത്തുള്ള കേരളീയരല്ലാത്തവർ നൽകിയ സംഭവനകളെ തുച്ഛീകരിച്ചുകാണിക്കാനുള്ള ഒരു പ്രവണതയും നിലനിൽക്കുന്നുണ്ട്. അതു ശരിയല്ലെന്നു കാണിക്കുക മാത്രമാണു ഈ ലേഖനത്തിന്റെ ലക്ഷ്യം.

Dear Sir

I have received your card of 3.3.32. I am only too happy to have become acquainted with you and what is more that you belong to a family of hereditary Physicians and that you yourself have passed a medical examination.

Called Detentionist.

What I want is not a list of names but a list of a book of synonyms and qualities of all the drugs added to the list. 33

for the 3rd edition. This 3rd edition
must be very ancient as
it is one of the works in which the
text was based. Note the acanthus
in the beginning of the text
on p. 220 of the 3rd edition of the text
in your 3rd edition of the text
of the 3rd edition of the text. This 3rd
edition is not known anywhere else. It is
found only in Cochin. I have seen copies
of it. I was at Cochin when Mr. Padua the
Bishop was the master of the Seminary of
St. John's in 1909 April. When Von R. heard
of his illustrations of the Malabar
of about 250 manuscripts of 1686 to 1703 will

११५ Copper plate engraving, started in १८९८
 that he studied the plants & cases from the
 Brahmins whose Certificate in Kumbh
 is appended and it is badly upon H. ११५
 ११५. ११५ ११५ ११५ ११५ ११५ ११५ ११५
 Kap 320 ११५ ११५ ११५ ११५ ११५ ११५ ११५

My respects to Venerable Rev. Hare
 Bhutje.

Wishing you & yours every happiness
 ever yours
 Ch. M. A. Dair

Dr. M. A. Ramakrishna Chief Medical Officer
 Govt Hospital Palghat Dt. Malabar
 I want to see Dr. of Country ११५ recent
 ११५ ११५ ११५ ११५ ११५ ११५ ११५ ११५

Rev. Hari Rang Bhat
Melshanti
of Jemmal Devswam Temple
Cochin
Malabar



KONKANI BHASHA PRACHAR SABHA

(Regd. under the Travancore - Cochin Literary, Scientific & Charitable Societies Registration Act, XII of 1955 S. No. ER 32 of 1966)

(A Literary Institution in Konkani recognised by Sahitya Akademi, New Delhi)

KONKANI BHASHA BHAVAN
PALACE ROAD, COCHIN - 682 002.

Ref. No. 77/08

Date 27.3.08

To the Editor
Mathrubhoomi
Cochin

Sir I send the following for consideration for publication

താങ്കളുടെ പ്രത്യേക ലേഖകൻ “ഫോർത്തുസ് മലബാറിക്കസ് സ്ക്വയർ” എന്ന ശീർഷത്തിൽ മാത്യു മി നഗരം Page II തീയതി 24.3.08 എഴുതിയ വാർത്ത വായിച്ചു. വാർത്ത ഇപ്രകാരം തുടരുന്നു. “ഫോർട്ടുകൊച്ചി വെളി മൈതാനത്തിനു സമീപമുള്ള ഒട്ടത്ത എന്ന തുറസ്സായ സ്ഥലത്തുവെച്ചാണ് കൊച്ചിയിൽ പല പ്രദേശങ്ങളിൽ നിന്നായി കൊണ്ടുവന്ന വിവിധതരം സസ്യങ്ങൾ തരം തിരിച്ച്ത്. ഇട്ടി അച്ചുതൻ വൈദ്യരുടെയും മറ്റു സഹായത്തോടെയാണ് വാൻറീഡസ് പഠനം നടത്തിയത്.”

കൊച്ചിയിൽ നടന്ന ദേശീയ ശില്പശാലയിൽ ഞാൻ പ്രത്യേകമായി ക്ഷണിക്കപ്പെട്ട വിദഗ്ദൻ എന്ന നിലയിൽ കൊങ്കണി ബ്രാഹ്മണ വൈദ്യന്മാർ ഫോർത്തുസ് മലബാറിക്കസ് തയ്യാറാക്കുന്നതിൽ നൽകിയ സംഭാവനയെപ്പറ്റി ശില്പശാലയിൽ സംബന്ധിക്കുവാൻ ക്ഷണിക്കുകയും ടി ശില്പശാലയിൽ രംഗ ഭട്ട്, വിനായക പണ്ഡിത്, അപ്പു ഭട്ട് എന്നീ മൂന്നു കൊങ്കണി ബ്രാഹ്മണ വൈദ്യന്മാരുടെ സംഭാവന എന്ന പ്രബന്ധം അവതരിപ്പിക്കുകയും ചെയ്തു. അവർ പഠിച്ച വിലമതിക്കുൻ കഴിയാത്ത പങ്ക് ഡച്ച് ഗവർണ്ണർ വാൻറീഡിന് കൊങ്കണി ഭാഷയിൽ ദേവനാഗരി ലീപിയിൽ നൽകിയ സാക്ഷിപത്രത്തിൽ നിന്നും ബോധ്യമാവുന്നതാണ്. അതിന്റെ മലയാള വിവർത്തനം ഇപ്രകാരമാണ്.

“സ്വസ്തി ശ്രീ ശാലിവാഹന ശകം 1597 (1675 എ. ഡി.) രാക്ഷസ സംവത്സരം ചൈത്ര ബഹുള (കർത്ത വാവ്) ദശമി കൊച്ചി

രാജപട്ടണത്തിൽ താമസിക്കുന്ന രാഗഭട്ടേ, അപ്രകാരം വിനയക പണ്ഡിത്, അപ്പുഭട്ടേ മൂന്നു വൈദ്യന്മാർ അവർ കൊച്ചിയിലെ കുമരമന്ദിരം അൻപ്രിക്രീ ഫാറുട്ടേ അദ്ദേഹത്തിന്റെ അനുവാദപ്രകാരം ഈ മലബാർ പ്രദേശത്ത് ഉള്ള ഔഷധ മാത്രമായ വൃക്ഷങ്ങൾ, വളളികൾ, ചെടികൾ, കോമ്പുകൾ എന്നിവ പരിചയമുള്ള ആളിനെ വേതനം നൽകി അതാതു പ്രദേശങ്ങളിൽ അയച്ച് അതാതു ഔഷധങ്ങൾ വരുത്തി അതാതു ചെടികളുടെ കായ്ക്കൾ, പൂക്കൾ, ഇലകൾ, വിത്തുകൾ എന്നിവയെല്ലാം അതാതു ഇതുകാലങ്ങളിൽ ശേഖരിച്ച് അവയെല്ലാം ചിത്രീകരിച്ച് അതിനു ശേഷം ഞങ്ങൾ ഞങ്ങളുടെ വൈദ്യഗ്രന്ഥങ്ങളുടെ നിഘണ്ടു പ്രമാണമാക്കി അതാതു ഔഷധത്തിന്റെ ഗുണം അഥവാ അനുഭവം വെച്ച് എന്തെന്തു ഗുണം ഞങ്ങൾക്ക് ബോധ്യപ്പെടുത്തിയോ അതാതു ഔഷധങ്ങളുടെ പേരുകൾ നൊക്കി ഇന്ന് രണ്ടു വർഷമായി കാലത്തും വൈകുന്നേരവും ഞങ്ങൾ അടുത്തു നിന്ന് തയ്യാറാക്കിയ ഈ പുസ്തകം സമ്പാദകരായി നൽകിയ അത് കളവ് എന്ന് പറയുവാൻ പാടില്ലാ എന്ന് പറഞ്ഞുകൊണ്ട് ഞങ്ങൾ ഞങ്ങളുടെ ഒപ്പ് വെച്ച് തന്നിരിക്കുന്നു. അത് സത്യമെന്നു മാനിക്കുകയും വേണം. എന്ന് നാഗരി അക്ഷരത്തിൽ ഇത് എഴുതിതന്നിരിക്കുന്നു ശ്രീ."

ഈ സാക്ഷി പുത്രത്തിൽ നിന്നും മനസിലാക്കാൻ കഴിയുന്നത് മലബാർ പ്രദേശത്തിൽ വളരുന്ന ഔഷധചെടികൾ വിത്തുകൾ മുതലായവ വേതനം നൽകി ആളിനെ അയച്ച് കൊണ്ടുവന്നിട്ടുള്ളതും ആയത് ശേഖരിച്ച ശേഷം അവർ ചിത്രീകരിച്ചിട്ടുള്ളതും അവരുടെ വൈദ്യഗ്രന്ഥങ്ങളുടെ നിഘണ്ടുവിന് പ്രമാണമാക്കി ഔഷധ ചെടികളുടെ പേരും, ഗുണം എന്നിവ രേഖപ്പെടുത്തിട്ടുള്ളതും രണ്ടു വർഷം കാലത്തും വൈകുന്നേരവും അടുത്ത നിന്ന് തയ്യാറാക്കിട്ടുള്ളതും അവർ ആ പുസ്തകത്തിന്റെ സാമ്പാദകർ ആണെന്നും എഴുതിയിട്ടുണ്ട്. കൂടതെ വാൻറീഡ് ഈ ബ്രാഹ്മണരുടെ വീടുകൾ സന്ദർശിച്ചിട്ടുള്ളതും ആണ്.

കേരളത്തിലെ കൊങ്കണി ബ്രാഹ്മണർക്കിടയിൽ ഒരു ചർച്ചാ (1671 - 1674 ഇടയിൽ) എന്ന ലേഖനത്തിൽ വാൻറീഡ് രേഖപ്പെടുത്തിയിരിക്കുന്നു. ".....ഈ ബ്രാഹ്മണരുടെ ചർച്ച ഞാൻ പലപ്പോഴും സന്തോഷപൂർവ്വം ശ്രദ്ധിച്ചിട്ടുണ്ട്. പഴയ ഐതിഹ്യങ്ങളിൽ നിന്നും പൂർവ്വികരുടെ ഗ്രന്ഥങ്ങളിൽ നിന്നും

എടുത്ത സിദ്ധാന്തങ്ങളും അഭിപ്രായങ്ങളും എടുത്തു പ്രയോഗിച്ചു കൊണ്ടുള്ളതാണ് അവരുടെ ചർച്ച വൈദ്യവും സസ്യശാസ്ത്രവും സംബന്ധിച്ചുള്ള അവരുടെ പാണ്ഡിത്യം പദ്യങ്ങളിൽ ഒരുക്കിയിരിക്കുകയാണ്. ഔഷധ ചെടികളുടെ പേർ, വർഗ്ഗം, സ്വഭാവം, ഗുണം, പ്രത്യേകതകൾ, രൂപം, അംഗങ്ങൾ, സ്ഥലം, ഔഷധവീര്യം, ഉപയോഗം മുതലായവയെല്ലാം ഈ പദ്യങ്ങളിൽ വഴിക്കുവഴി പ്രദിപാദിച്ചിരിക്കുന്നു. ഒരു ചെടിയുടെ പേർ ആരെങ്കിലും പറഞ്ഞാൽ ഈ ബ്രാഹ്മണർക്ക് ഉടനെ തന്നെ അതിന്റെ മറ്റെല്ലാകാര്യങ്ങളും എടുത്തുപറയുവാൻ കഴിയുമ്പോൾ, അത്രക്ക് സമർത്ഥമായ രീതിയിലാണ് അവർ പദ്യങ്ങളിൽ പഠിച്ചുവെച്ചിട്ടുള്ളത് വൈദ്യശാസ്ത്രവും സസ്യശാസ്ത്രവും സംബന്ധിച്ച വിജ്ഞാനങ്ങൾക്ക് വളരെയധികം പഴക്കമുണ്ടെന്നും, ഈ പുസ്തകത്തിന്റെ ഗ്രന്ഥകർത്താക്കൾ ഉറപ്പായി മാറ്റമില്ലാതെ തിട്ടപ്പെടുത്തി ഊന്നി പ്രസ്താവിക്കുന്നു. അത് എതാണ്ട് 4000 കൊല്ലങ്ങൾക്കു മുമ്പുതന്നെ ഇവയെ സംബന്ധിച്ച അറിവുകൾ വശഗമായിരുന്നുവെന്നാണ് അവർ പറയുന്നത്." ആയതിനാൽ ഹോർത്തസ് മലബാറിക്കസ്സിനന് ഗ്രന്ഥകർത്താക്കൾ ഇല്ലായെന്നു പറയുന്നത് ശരിയല്ല. വാൻറീഡ് അത് സംഗ്രഹിച്ചിട്ടുള്ളതാണ്.

ആയതിനാൽ രംഗഭട്ട, വിനായക പണ്ഡിത്, അപ്പു ഭട്ട ഈ മൂന്നു വൈദ്യന്മാരെ തരംതാഴ്ത്തി ഇട്ടി അച്ചുതന്നെ മാത്രം പ്രത്യേകമായി ഉയർത്തി പറയുന്നത് അനുയോജ്യമായിട്ടുള്ളതല്ല. ഞാൻ അവതരിച്ച പ്രബന്ധത്തിൽ അത് വിശദീകരിച്ചിട്ടുണ്ട്. കൊച്ചിയിൽ ജനിച്ച ഈ വൈദ്യന്മാരുടെ സ്മാരകം കൊച്ചിയിൽ (ചെറളായിൽ) സ്ഥാപിക്കുന്നത് ആവശ്യമാണ്. അവരുടെ പേരിൽ കൊച്ചി കോർപ്പറേഷൻ ചെറളായി ഭാഗത്ത് റോഡുകൾക്ക് പേർ നൽകണമെന്ന് ശില്പശാലയിൽ ആവശ്യപ്പെട്ടിട്ടുണ്ട്.

27.3.08
 മലബാർ മെഡിക്കൽ മന്ദിരം
 ചെറളായി, കൊച്ചി-22.
 (എ.പാ.സദ, കൊച്ചി).

Hortus Indicus Malabaricus

The First Printed Book on Indian Botanical Plants

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Hortus Indicus Malabaricus (1678 – 1703) (12 Vols.) is the first printed book on Indian botanical plants. It was first published in the year 1678 A. D. It is to be stated that Ranga Bhat, Vinayaka Pandit and Appu Bhat are the three Konkani speaking Gowda Saraswath Brahmin Ayurvedic Physicians of Cochin who assisted the Dutch Governor of Cochin in the compilation of the gigantic botanical book on Indian plants. An Ezhava by name Itty Achuthan of Kadacarapally in Shertalai also joined with the said three Konkani Ayurvedic Brahmin Physicians of Cochin in the compilation of the Botanical Book. On each page Fr. Mathews would draw a diagram of each plant and on the opposite page the three Konkani Brahmin Physicians and Itty Achuthan would write in detail about the medicinal values of the plants in Konkani and Malayalam respectively. On the 3rd page Emmanueal Carneiro translated the Malayalam version into Portuguese and that Vinayaka Pandit helped in the translation of Konkani version into Portuguese since it is stated that he knew Portuguese. On the 4th page the matter was translated into Latin. This was done in order that all literate people of Europe will understand the medicinal value of Kerala plants. It is as a result of 16 years of hard labour that Encyclopedia of Malabar herbs was brought out in a book form and that a huge fortune was spent for the preparation.

A legend has been woven around the compilation of the Botanical book on Malabar Plants. The wife of the Dutch Governor who had some serious ailment had been given up hopes by the eminent doctors who treated her. The Dutch Governor who came to know the efficiency of the Ayurvedic Brahmin Physicians of Cochin requested them to treat the patient.

It was stated that the treatment had its desired effect. The disease was cured. The Konkani Ayurvedic Physicians recommended the Shertallai Physician Itty Achuthan also for curative measures by means of herbs and he was brought in a Pallanquin to Cochin as per orders of the Dutch Governor. The Dutch Governor ordered the four renowned Ayurvedic Physicians to start a botanical garden in Cochin and also to compile a book on Indian plants which came to be known later in the world under the name "Hortus Indicus Malabaricus". 794 copper plate engravings were prepared. These alongwith the manuscript were sent to Holland. These volumes are preserved at the Museum at Amsterdam and it has since been attracting tourists.

Commenting on the book "Hortus Indicus Malabaricus" Rev. Fr. T Whitehouse writes "A book of its size, on which such care was expended, must have consumed a fortune before its publication and confers honour, both on those who compiled. (Historical Notices of Cochin, White House pp. 22-23). This book contains the earliest extant specimen of block printing in Devanagari and that in Konkani language.

Van Rheeds the Dutch Governor who visited the houses of Ranga Bhat and other Konkani Brahmins in Kerala (between A. D. 1671 – 1674) in the book Malabar Plants under head "At a discussion among Konkani Brahmins in Kerala" (Part three On Trees, To the kind Readers, Unnumbered page 8) which was written in Latin original and translated into English by Dr. Jose Pereira then Research Associate, American Akademy of Banara, writes :

"I often attended the most delightful entertainment, which was of Bramins (Pagan Philosophers) disputing among themselves and arguing on the basis of arguments they had drawn from the opinions, rules and harmonies of their tradition, and from the books of those of their ancestors who had excelled in learning. They would argue, and each of them would defend his own views most strongly, but with incredible modesty –of a

sort one would wish to find in the most cultivated of pagan philosophers – without any bitterness, mental excitement and without the neglect of the mutual respect due among those holding divergent opinions. They follow their ancient tradition and the first creators of the arts with the most devout reverence, referring to the latter their own opinions and received experiences, which they subject to their authority. And in what concerns medicine and botany, their teaching is contained in verses, any first verse of which begins with the proper name of plant, and then goes on most accurately to set forth its species, properties, accidents, forms, parts, place, time, medicinal qualities, use and other things of the kind. All this is done with such skill that if any one mentions the name of a plant a Brahmin can tell you offhand all it has or can be said of it. And though this method of teaching, which requires a firm memory, seems to be the more difficult one, yet they impress those verses on the memories of their young children, in between their play and toys – as they say the memory has greater vigour then; these verses are afterwards most faithfully retained in the memories of docile youth and of mature age. The invention of the first of these arts – say medicine or botany – is held to be so ancient, as the authors of the books affirm, that the most constant asserveration they assert that it was in existence before that past four thousand years.”

This writing “Discussion among Konkani Brahmins in Kerala” by Van Rheede reveals the fact that Ranga Bhat, Vinayaka Pandit and Appu Bhat are the authors of the books as it was stated by the Dutch Governor in his writing, “as authors of the books affirm” and the view current in the minds of Scholars that there is no author for the books is wrong and incorrect. As they have stated that ‘it was in existence before the past four thousand years, the Ayurveda that they have brought in Kerala is from Goa from where their ancestors came and settled down in Kerala during 16th Century A. D.

On “Hortus Indicus Malabaricus” published by the Dutch Governor Henric Van Rheeds the Kerala District Gazetteers,

Ernakulam District 1965 (P. 226) adds. "Hortus Indicus Malabaricus compiled under Dutch Governor Henric Van Rheedes (1667 – 1673) also deserve a place of honour among the literary and Scientific works compiled in the District, though it was finally published from Amsterdam." "In compiling the Hortus Malabaricus the Dutch received help from several Scholars, both native and European. The most prominent of the native Scholars associated with this work were Brahmins namely Ranga Bhat, Vinayak Pandit and Appu Bhat and an Ezhava by name Itty Achuthan..." A book of its size, on which such care was expended, must have consumed a fortune before its publication, and confers honour both on those who compiled and the place where it was compiled (P. 190, 191). Again, Sri A. Sreedhara Menon in his book "A Survey of Kerala History", 1967 on Hortus Indicus Malabaricus writes thus, "The greatest achievement botanical work Hortus Indicus Malabaricus which deals with the medicinal properties of Indian plants. The work was compiled under the patronage of Adminal Van Rheedes and among those who were associated with the great project were Carmelite monk Mathaeus, three Gowda Saraswath Brahmins, vis. Ranga Bhat, Appu Bhat and Vinayaka Pandit and a Ezhava Physician by name Itty Achuthan (Page 260)

It is stated that N. M. Saraswathi Bai, daughter of Dasagranthi Hari Ranga Bhat, the first woman teacher who entered teaching profession in Kerala defying Orthodoxy whose birth centenary was celebrated on 7th September 1994 at Cochin was the descendant of Ranga Bhat, one of the three Konkani speaking Gowds Saraswath Brahmin Ayurvedic Physicians of Cochin who helped the Dutch Governor of Cochin, Henric Van Rheede in the compilation of the world famous botanical book on Indian Plants named "Hortus Indicus Halabaricus".

Konkani was written in the Nagari script during the Portuguese and Dutch periods. The introduction containing a testimonium in Konkani to Van Rheeds, "Hortus Indicus Malabaricus" published in the year 1678 A.D. – Dutch botanical book written in 12 volumes – was written in Nagari. It is given

by Ranga Bhat, Vinayaka Pandit and Appu Bhat, the three Konkani Ayurvedic Physicians of Cochin. It bears the Saka era 1597. The name of each plant written in different languages, included Konkani also and this Konkani is named therein as 'Brahmana' language. Konkani is known during the Portuguese and Dutch times as 'Lingua Brahmanica'. Some people mistook it as corrupt Sanskrit.

The testimonium translated into English reads thus, In the Saka era of Salivahana 1597 (1675 A.D.) in the Samvatsara of Rakshasa in the 10th day of the dark half of the lunar month Chaitra, we the three physicians by name Ranga Bhat, Vinayaka Pandit, Appu Bhat, residing in the Territory of the Raja of Cochin, as per orders of Henric Van Rheeds, sent over to Malabar area those persons having knowledge on Medicinal trees, creepers, plants and branches which grow in Malabar, and that after bringing those Medicines, collecting and storing fruits, flowers, leaves, seeds and all that of the plants of those particular seasons, have pictured, and that afterwards based on the authority of our dictionary of Medical treatises, what effect and experiences we have received on medicine, the name of those medicines were noted, and that we have so far spent two years standing nearby morning and evening, and that what we have now edited this book, one should not say that it is false, stating likewise we ourselves have given our signature. That should be considered as true. Thus we have given this in writing in Nagari Script". Shree.

Ranga Bhat Vinayala Pandit Appu Bhat

Konkani Brahmins of Goan origin, who settled in Kerala during the Sixteenth century as a result of the setting up of the Inquisition at Goa by the Portuguese, were proficient in Ayurvedic lore. "Hortus Indicus Malabaricus" published by Van Reheede Dutch Governor of Cochin in the Year 1678 A. D. was compiled at the assistance of Ranga Bhatt, Vinayaka Pandit and Appu Bhat, three Konkani Ayurvedic Physicians of Cochin. The pains they have taken to assit Van Reheede to compile the

book can be seen from the testimonium they have given in Konkani in Nagari Script to Van Rheede who published the same as an introduction to the book "Hortus Indicus Malabaricus".

Again, it can be known from the testimonium that it was the three Konkani Gowda Saraswath Brahmin Ayurvedic Physicians who pictured the plants as they used the words in Konkani 'Chithrayilae', meaning pictured and it was they who edited the books as it was stated in testimonium 'Ho Livru Sampadoon' meaning that this book is edited by them.

The Kerala Government had declared in December 1978 one set of the world famous book "Hortus Indicus Malabaricus" on herbs and plants in Malabar areas lying uncared for in the Sree Avitom Thirunal Library at Trivandrum as an antiquity. The Government had directed that it should not be removed from its present place except with the written permission of the State Director of Archaeology.

When several Malayali poets and novelists have become immortals by their literary works, the practical works of the three Konkani Ayurvedic Physicians of Cochin and that of an Ezhava of Shertalai has fallen a prey to oblivion in the land of its origin. It is really pitiable that Kerala and her people have forgotten the three great Konkani Ayurvedic Brahmin physicians of Cochin namely Ranga Bhat, Vinayaka Pandit, Appu Bhat and also an Ezhava by name Itty Achuthan of Sherthalai.

It is high time the Kerala Government should raise a fitting memorial in the names of that great Konkani Ayurvedic Brahmin physician namely Ranga Bhat, Vinayaka Pandit, Appu Bhat and an Ezhava physician by name of Itty Achuthan who helped the Dutch Governor Henric Van Rheeds for compilation of the gigantic botanical book of Malabar plants. The memorial must be at Cochin as it was the place where the book was compiled and that the three renowned Konkani Ayurvedic Brahmin physicians had their birth.

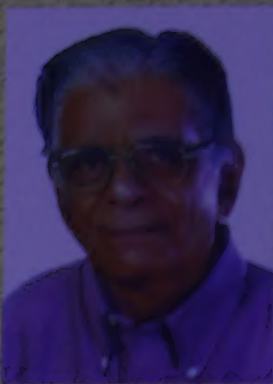
APPENDIX

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ഗൌഡ സാരസ്വത ബ്രാഹ്മണവും ആയുർവ്വേദവും

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2. പൌലിനോസ് പാതിരി, യത്രാക്കുറിപ്പുകൾ, അദ്ധ്യായം - 11
3. ലിൻസ് കോട്ടൺ, യാത്രകൾ, ഒന്നാം വാല്യം, പുറം - 230
4. ഓർത്ത വാല്യം - 1, പുറം - 230
5. ലിൻസ് കോട്ടൺ, വാല്യം - 1, പുറം - 236
6. ഗാസ്പർകോറയ, ലെൻഡാസ് ദ ഇൻഡ്യ, പുറം - 265
7. ഗാസ്പർകോറയ, പുറം - 266
8. ലിൻസ് കോട്ടൺ, വാല്യം - 2, പുറം - 236
9. ഓർത്ത വാല്യം - 2, പുറം - 230
10. ഓർത്ത വാല്യം - 2, പുറം - 154
11. ഹോർത്തൂസ് മലബാറികൂസ് ഇൻഡിക്കൂസ്, മൂന്നാം ഭാഗം ആമുഖം
12. ഹോർത്തൂസ് വാല്യം - 1



Sri N. Purushothama Mallaya was born on 7th May 1929 at Cochin as the youngest son of the late K. Narayana Mallaya and Smt. N. M. Sarasathi Bai. He was referred to by Dr. Jose Pereira, Professor of Theology, Fordham University, New York as "the leader of the modern Konkani movement". On Mr. Mallaya the Indian Express, Cochin edition dated 28th July, 1990 under the caption "For Konkani" states "He is truly a living legend among the Konkani speaking people. Konkani language owes its present individual and independent identity to the crusading zeal of Mr. N. Purushothama Mallaya. It was he who upheld the dignity of the Konkani Language before the Mahajan

Commission and persuaded it to give its historic verdict that Konkani is an independent language and not a dialect of Marathi. He is also acknowledged by the community as the one who was responsible for the Konkani language being recognised as an independent literary language of India, for awards by Sahitya Academy, New Delhi." He played a pivotal role for inclusion of Konkani in the 8th Schedule of the Indian Constitution. He was the past President of All India Konkani Sahitya Parishad held at Bombay in 1980. Padmabhushan Dr. K. M. George, Trivandrum writes on Mallaya, "He delivered Konkani from its bondage (Lt. 16-10-02). Sri. G. V. Mavalankar First Speaker of Lok Sabha referred him for his work as a Man of "National Outlook" (Lt. 16-1-55)

To name only a few, he is the founder Secretary of Konkani Bhasha Prachar Sabha, Kochi; Founder Principal Sri Ramakrishna Technical Institute Kochi, Trustee, Dr. T.M.A. Pai Foundation Manipal, Hon. Director, Dr. T. M.A. Pai Institute of Konkani Studies & Research, Manipal; President, G.S.B. Mahasabha Kerala, Trustee Vaidkunta Baliga College of Law, Udupi; Member, Advisory Committee, Centre for Konkani Development Studies, Goa University. He was the Resource person in Konkani selected by Sahitya Academy, New Delhi for the Literary Translators' Work-shop held at Trivandrum in 1987. Member, State Level Committee for Linguistic Minorities, Kerala.

He served as Member of the Advisory Board for Konkani, Sahitya Academy, N. Delhi, Member of Senate, M. G. University, Kottayam, Archives Advisory Committee, Kerala, Programme Advisory Committee, A.I.R. Trichur, Executive Member, Bharat Bhavan Society, Govt. of Kerala; Expert/Adviser, Konkani U.P.S.C. New Delhi etc. He was honoured by conferring titles 'SARASWAT RATNA' and 'VISWA KONKANI VISHESHA RATNA'. Goa Konkani Akademi honoured him presenting Madhav Manjunath Shanbag Konkani Bhasha Seva Jeevan Gaurav Puskar 2010. The Commissioner for Linguistic Minorities, Govt. of India felicitated him on 4-5-2008 for bringing Konkani in the 8th Schedule of Indian Constitution. H.H.Samad Sudhindra Tirtha Swami of Kashi Math Samsthan presented Prasasti Pathra at Mulli 1969. He was the recipient of Gold Medallion from H. H. Pope John Paul II. He was honoured at Panaji by Govt. of Goa appointed Shenoi Goembab 125th Birth Anniversary Mahotsav Samithi. Also he was recipient of Vinobha Nagari Puraskar, New Delhi 2007 and recipient of Central Sahitya Academi, Translation Prize 2008 for Thirukural (Konkani). As an Historian, Journalist, Linguist, Epigraphist, Archivist, Educationalist, Social Worker, Folklorist, Senator, Teacher, Writer, Translator, Editor, Poet and Research Scholar he received praises for his work from Scholars both from India and abroad. Also conferred with titles "KONKANI PITHAMAHA and EZHUTHACHAN OF KONKANI LANGUAGE".